THE UNITARIAN

APRIL 1908

A MAGAZINE OF DEFINITE PROGRESS AND A VIRILE OPTIMISM IN RELIGION

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THE UNITARIAN

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SOME PRESS COMMENTS

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An attractive cover in green cloth, prettily decorated, with a white water-lily in the centre, led us to pick up Mr. Badger's book in Boston, and it has been a pleasure to read its four chapters on the voyage home. The book is altogether one of the happiest of the recent publications of the American Unitarian Association, both as to form and contents, and that is saying a good deal. The four chapters printed in large clear type on ample pages, with decorated borders, with apt use of parables from nature, of which "The Water Star" is the first, teach true lessons of the higher life. The other three chapters are on "Landscape of the Soul", "The Haunts of the Hind", and "Do We See Nature?"

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Louisville (Ky.) Courier-Journal

Four delightful essays teaching by allegory and reflection some of the great ethical truths of the world, and showing by induction what Nature can unfold to those who really have eyes to read her book. The last essay, "Do We See Nature?" is about the most impressive, though all are soundly good.

Springfield Republican

George H. Badger fails to identify himself on the title page of "The Water-Star", but the contents of the little book are sufficient warrant for making his acquaintance with no other introduction. Three parables; The water-star; the fisherman's ugly hut on the seashore; the deer that lives among the crags; they bring a message to shame our discontent with despised environment. The water-lily grows up from the mud, the artist fixes upon the cabin on the shore as the central figure of his landscape, the deer accepts and glories in his rocky pasture. In three chapters these three thoughts are finely expounded. The book is published by the American Unitarian Association.

Pittsburg (Pa.) Bulletin

Perhaps these beautiful thoughts should be called parables or sermons, rather than essays for they are both. They embody highest teaching in simplest language and are studded with anecdotes and examples by way of illustration which will make them plain to the simplest reader.

New Bedford Mercury

Direct, forceful, full of apt suggestiveness.

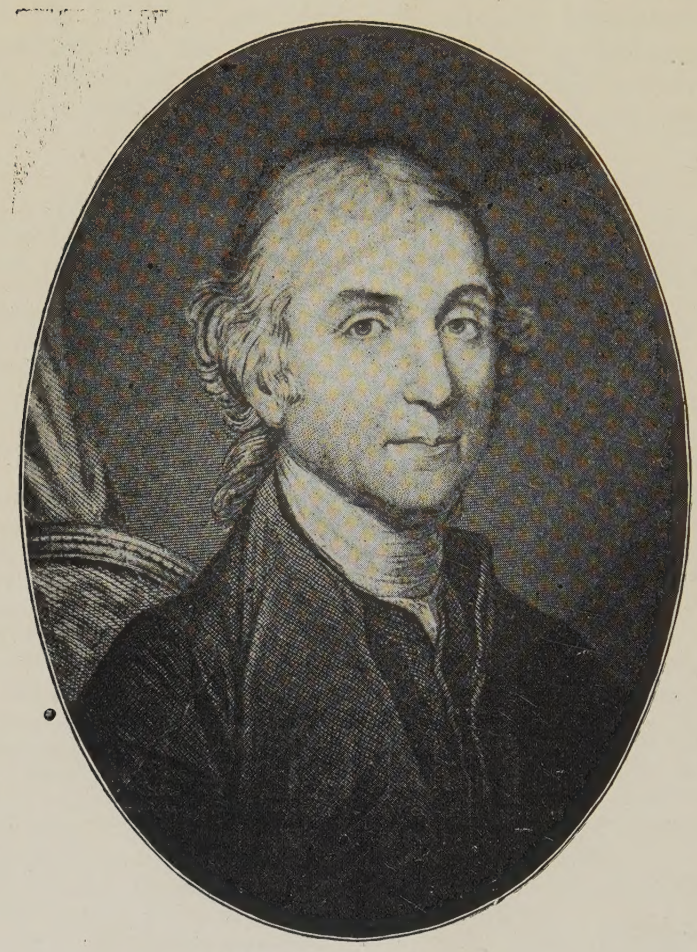
Christian Register

The author speaks in parables—his parables are certainly entertaining and the wisdom he imparts through them most wholesome.

Zion's Herald

All have an elevating, refining influence, and bring the reader sympathetically into touch with the wonderful works of God.

PUBLICATION DEPARTMENT
American Unitarian Association, Boston



JOSEPH PRIESTLEY

Founder of the Unitarian Churches in Philadelphia and Northumberland: the first churches in America organized on a definitely Unitarian basis

THE UNITARIAN.

Vol. III. (New Series.) APRIL, 1908 No. 4.

ONE hundred and seventy-five years ago last month, was born the man who planted the first avowedly Unitarian church on American soil. Joseph Priestley is better known for his science than for his divinity; but to the depths of his soul he was religious; and zestfully concerned about the progress of religion. His was a somewhat different type of Unitarianism from that which dominated the liberal movement in New England at his time, and his career presents interesting contrasts with that of Channing. For the time being his method of liberalism proved not very productive; he lacked absolutely the gifts of public speaking and he had not Channing's exaltation of spiritualty, or power of literary presentation. Yet the liberalism of all of our Unitarian churches to-day contains elements which were lacking in Channing's gospel but which Priestley resolutely presented. We believe that Priestley's place in the story of American Unitarianism has been sadly obscured in days past. Perhaps now the time is coming for his better appreciation.

IN the city of Northumberland, Pa., stands the former home of Priestley's first Unitarian society. It is a well-built, though modest building, but its walls no longer echo to the voice of his prophetic religion. At present it is leased for school purposes —not the worst use to which a church which Priestley founded could be put. But is it not a pity, if only for historical reasons, that this building should not be held for distinctly Unitarian purposes? It stands in a community of about three thousand souls and close by a population of over twenty thousand. Why, if on grounds of sentiment alone, and a noble reverence of memory, cannot our Unitarian people of this country acquire the possession of the property and have frequent services held therein, to keep alive in that community the gospel which Priestley preached, and to keep alive in our own hearts the responsibility of his memorial? Perhaps the American Unitarian Association and the Conference of the Middle States and Canada could share in the privilege of this "fitting work of sentiment".

THE Unitarian has but two requirements for articles published in its columns: they must be interesting, and they must tend to do some good. That they shall agree with the editor's views in all details is of course not necessary in the least, and we never deem it good journalism to "edit" articles received, to reduce them to our way of thinking. We prefer to leave

it to our contributors to express their own views in their own way, and to our readers to make their own intelligent corrections. We offer open court, with only the two restrictions already indicated: things published by us must be interesting, and they must tend to do some good.

AN article published last month on "Unitarian Hymns" by one of our younger ministers may well illustrate this point. We heard it first at the Conference of the Middle States and Canada at Philadelphia, and afterwards at the New York Unitarian Club. It was notably interesting: nobody went to sleep while it was being read in either place; and its dominant note had most wholesome stress for sincerity and genuineness in public worship —emphatically in line with principles for which THE UNITARIAN stands. We did not agree with the writer in all details, and frankly told him so; but lacking grace to convince him of our superior wisdom, we published the article as he wrote it. One of our contributing editors has taken sharp issue with this article, and we are glad that he has. We do not entirely agree with Mr. Foote, either, but we take satisfaction in presenting what he has to say "in rejoinder" because he says it interestingly, and because it will do some good. It will correct some mistakes which we believe Mr. Graves made; it will quicken the interest of us all in a vital concern of our church life, and, if we do not agree with him, set our wits to work discovering good reasons for our disagreement. Wherein may lie the saving grace of all unstifled discussion!

OUR Unitarian friends in England are having a discussion of their own just now regarding issues in denominational policy, and our readers will be interested in the statement of the situation so well presented in another column by Rev. H. Bodell Smith, Editor of "Unity", a bright little English journal of Unitarian propaganda. The discussion has been earnest and searching, but persistently friendly and good-tempered. Indeed, we are learning on both sides of the water to have the courage of frankness combined with the friendliness of genuine good-fellowship; and to find freedom of discussion a method not of dissension but of growing unity in a comradeship better understood and so more vitally progressive.

THE *Christian Register* is troubled because we and others have grown into the habit of calling the American Unitarian Association "our national organization". Of course there are other national organizations: The National Conference of Unitarian and Other Christian Churches, the National Alliance of Unitarian and Other Christian Women, the Unitarian Sunday School Society, and the Y. P. R. U. But the fact remains that the American Unitarian Association is the one organization amongst us whose leadership is frankly acknowledged in most matters of general denominational concern. The National Conference is indeed much more logically organized than the Association; its plan of membership more consistently national and democratic. But in final fact it is substantially little more than a biennial mass-meeting; assuming no administrative functions save the one concern of ministerial fellowship, transacting no denominational business, and practically out of existence save for one week in each alternate year,

its officers and council having no other function or authority than to arrange for the next meeting. Doubtless the National Conference might be more than this: and was originally intended to be more; but the need that it should be more has not yet emerged, and therefore this is all it has so far cared to be. From an administrative viewpoint—even from a legislative viewpoint,—the American Unitarian Association is *par excellence* our "national organization": and it is precisely on this account that we urge for such modification of its by-laws and customs as shall make its membership and its method consistent with its achieved position.

"NEW ENGLAND UNITARIANS"

A VEHEMENT friend whom we greatly respect has brought us genial reproach for our "too frequent little flings and slurs at New England and all that pertains thereto." Of course we immediately put in emphatic disclaimer: but when confronted by a winnowed array of concrete instances are forced to cry a partial *peccavimus*. Our critic is right: we have been flippant.

Of course there has been some reason for our sinning, if not excuse. Born beneath the shadows of Bunker Hill monument, educated exclusively in New England public schools, college, and theological seminary; boastful of four doughty Puritan ancestors who were "first ministers" of old churches of the original Puritan migration in the "sixteen hundreds", and without a kinsman within three generations past who has lived outside the pale of good New England,—we come by straight hereditary right to the perverse New England habit of criticising most ruthlessly the things we love the best, which is a grievous folly; though doubtless there is no people in the world who can better stand criticism without dismay than the choice people of this sacred soil.

To speak seriously: no one can say too much in appreciation of our noble New England heritage in the development of the Unitarian cause. Our staunchest churches are within its borders; their contribution to the thought-leadership of our nation in literature, statesmanship, philanthropic impulse, and educational progress is stupendously significant. More immediately, the generosity of these churches to our missionary enterprises in other parts of the land has been splendidly unstinted, and unremitting. Without the New England spirit there could have been no Unitarianism of any consequence in America at all, as without New England money our cause would be a languishing cause to-day on every pioneer field.

But there is something else to be said, which is equally true. If our Unitarian gospel is to become in very truth a factor in our developing national life it must be something more than a "New England idea" rolled thin enough to cover a continent; and into its substance must enter other elements than those identified with the noble traditions of Massachusetts Bay. There must be another point of view, there must also be another increment of vital enthusiasm injected into its spirit, than those which can be gained from an exclusively New England center of activity before we can fairly catch up with the growing opportunity of our denominational career. This is not an issue of petty sectionalism or local jealousy; it is a matter of national

and continental expansion; and the son of New England who changes his home to the West or Middle States is quickest perhaps to recognize the significance of this fact. There is nowhere the least distrust of the spirit and motive of the people of any other section; nowhere a failure to recognize the inherent unity and essential homogeniousness of our denominational ideal and aim; nowhere, we trust, a lack of cordial and co-operative fellowship binding us all together in sense of a noble destiny. But there is very definitely emerging in some places a feeling that our work must be loosened from certain limiting traditions of a sectionalized past before it can attain the best of its possibilities. It must lose nothing of the nobility of its Eastern heritage, but it must grow up to the spaciousness of its widening opportunity.

THE UNITARIAN frankly gives voice to this feeling, because the time has come, we believe, when this impulse can most wholesomely be developed by its frank expression. We have no sympathy with sectional prejudices and hostilities: we deem most unfortunate any tendency that may any where appear, for the formentation of secret distrusts and voiceless misunderstandings; we urge persistently for the elimination of all occasions for friction and discontent in our national polity; we are glad to help on a hearty *esprit de corps* binding those churches which have not the privilege of the New England heritage in a growing spirit of self-reliance and native pride in the things they share together; we try to give free opportunity for the presentation on all issues of the point of view of those who are not on the Boston "Mount of Vision:"—because we believe that the final integration of our forces and dynamic fellowship of our churches cannot be attained until this wider point of view is more resolutely taken into account.

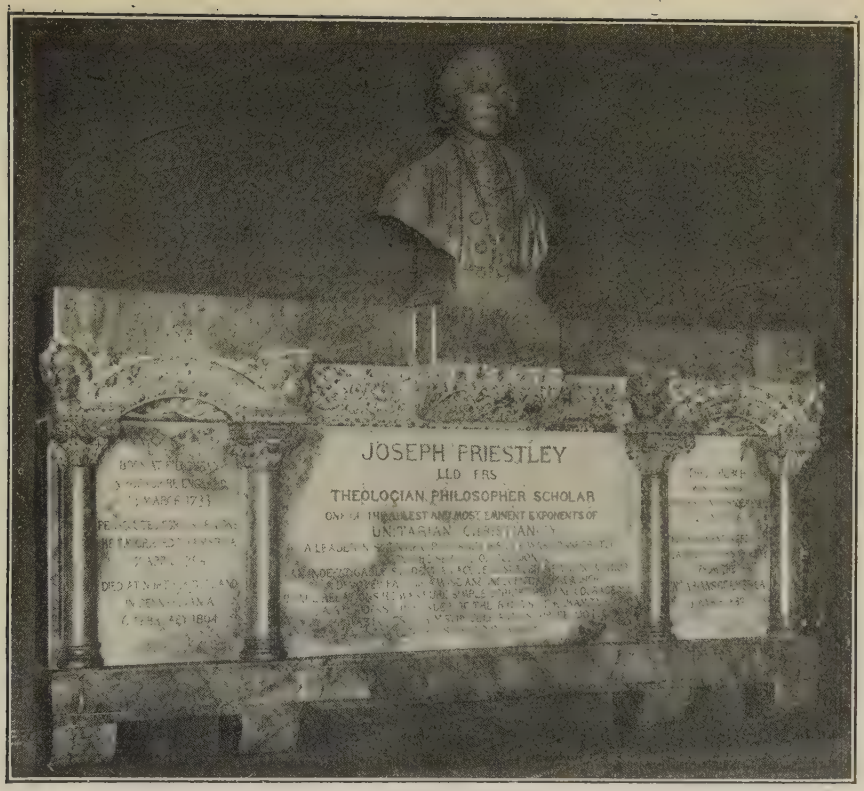
In short, we believe that the method of best approach to our better attainment of power will come with more frank expression of what is being felt and thought in all parts of our body. Frankness is always the best escape from brooding unfriendliness. We believe in co-operation, in rational organization, in the leadership of the A. U. A. for all things denominational. (if only that body may be made rationally representative and national in its scope); we have no sympathy with disintegrating or even with de-centralizing tendencies within our midst: we rejoice in efficient leadership whenever we can secure it and we believe ourbody peculiarly fortunate in the efficiency of its present leadership. *We must grow in Togetherness;* but the noble Togetherness which we are destined to share must come to us, we are convinced, only with our attainment of vitally *national* ideals, and unsectionalized traditions.

For these THE UNITARIAN will persistently urge:—and sometimes say things rude about New England, we fear, from perverse desire to give spiceness to the issue.

Isles of Shoals Summer Meetings

Owing to the fact that the "Fourth of July" comes this year on Saturday, the time of the Unitarian meetings will come later than usual, which perhaps is not a bad thing altogether. The dates fixed are July 12–18.

"Patience is the prelude to peace and power."



Joseph Priestley Memorial in the First Unitarian Church, Philadelphia

Joseph Priestley

By MARTHA EVERETT ST. JOHN

JOSEPH PRIESTLEY was born in 1733 at Fieldhead near Leeds, (in Yorkshire), the eldest of six children. He lived with his grandparents even before his mother died, when he was but seven. He could well remember the pains she took to drill him in the Assembly's Catechism, and it is said that he could repeat it without missing a word when he was four years old.

Two years after his mother's death he went to live with his aunt, Mrs. Keighley, who adopted him and gave him an excellent education, though the doors of Oxford and Cambridge were closed to Dissenters. She was anxious to have him enter the ministry and assured him if he did that she would make him independent of his profession. Before going away to school he wished to join the church, a privilege which the elders denied him because he could not assent to the doctrine that "all the human race, even if they had no sins of their own, were liable to the wrath of God and the pains of hell forever." His aunt was an earnest Calvinist so he got no such liberal views from her.

As all his other relatives were Calvinists, they wished him to go to the Academy at Mile-end, but he firmly op-

posed it, having become an Arminian. Had he gone he would have been forced to give an *experience* and to subscribe every six months to ten articles of the most rigid Calvinism. He won the day and went to Daventry for three years, but his aunt disinherited him. When she died and left him only a silver tankard he said with perfect satisfaction: "She has spared no expense on my education and that was doing more for me than giving me an estate."

He squandered little time at the Academy, for, besides the regular work he read with another student ten pages of Greek a day, a Greek play every week, composed the first copy of his "Institutes of Religion" and had then read the Hebrew Bible through twice. All the while he was at the Academy he kept in mind the object of his studies: to prepare for the ministry. Even when at his aunt's he used to write out from memory every sermon he heard for practice in writing and thinking.

Quite early he had given up the doctrine of the Trinity, and, in leaving the Academy he wished to find out the truth about that of the Atonement, which he then believed in partially. After much studying of the texts he says: "The consequence of this was what I had no apprehension of when I began the work, a full persuasion that the doctrine of atonement, even in its most qualified sense, had no countenance either from scripture or reason".

His first parish was a small one at Needham, but an impediment in his speech inherited from his family, made him unpopular as a preacher and his liberal views interfered with the school he opened. In after life he felt the impediment was one of his blessings, saving him from any ambition to seek popular applause in the pulpit.

Another small parish at Nantwich and a more successful school followed. His reputation as a teacher became so great finally that (1761) he was made "Tutor in the Languages" at the Academy in Warrington. Besides the work in his own department he published books on grammar, gave lectures on oratory, history, civil law and anatomy; learned Chaldaic, Arabic and Syriac, and taught Hebrew to a poor Baptist minister.

On one of his annual visits to London, from Warrington he became acquainted with Benjamin Franklin who urged him to continue his investigations in science and to write a history of electricity. Priestley completed this work in less than a year, though lecturing five hours a day in the Academy.

When pastor of Mill-hill Chapel, Leeds, he gave up teaching and devoted his extra hours to experiments in chemistry and physics, which interested him greatly. He then began his "Theological Repository" and published many theological books and pamphlets. Here his friends urged his appointment as a scientific man to accompany Captain Cook on his second expedition to the South Seas. Objections were raised on account of Priestley's theology and the appointment went to Dr. Forster who was able to conceal his liberal views.

In 1773 Priestley became librarian and literary companion to Lord Shelburne, spending every winter with him in London. "This was the means" says Priestley, "of improving my acquaintance with Dr. Franklin. I was seldom many days without seeing him, and being members of the same club, we continually returned together." He lamented that a man of Franklin's character and influence should have been an unbeliever in Christianity and should have done so much to make others so at that time.

When in Paris with Lord Shelburne, Priestley was shocked to find that the leading scientists there were unbelievers. They told him that he was the only person they had ever met with of whose understanding they had any opinion who professed to believe in Christianity. He soon discovered that they knew almost nothing about the subject. "This was the case", he says, "with a great part of the company that I saw at Lord Shelburne's. But I hope that my always avowing myself to be a Christian and holding myself ready on all occasions to defend the genuine principles of it, was not without use."

After seven years Priestley left the service of Lord Shelburne with an annuity of £150 for life. Birmingham became his home, as he had many friends there, particularly the Lindseys and there he found unusual opportunities for his scientific work. Soon he was asked to become a colleague to Mr. Blythe at the New Meeting and gladly accepted. His love of teaching found full scope in his classes for young people in the church. Of these he had three every Sunday besides his preaching. The parents, in recognition of his untiring efforts with the young, presented him with £200 which he accepted only on condition that he might give half of it to Mr. Blythe, the senior pastor. His years in Birmingham were the happiest of his life and there he hoped to end his days.

Destruction of Priestley's home by the Birmingham riot

But the turmoil and excitement in France were felt in England; the Dissenters were supposed to be in league with those who might overthrow "Church and State" because they had asked for religious liberty, and Priestley's outspoken words made him a target for especial abuse. Posters and caricatures were circulated freely to show that he was an atheist. He was represented as going to hell, or as saying that he would rather be damned than saved by Jesus Christ. He was even called the Devil Incarnate. The children as they passed him in the streets would shout "Damn Priestley, damn him forever." The favorite toast of the day was "Damnation and confusion to the Presbyterians" and the walls of the houses were covered with similar flings.

When the atmosphere becomes thus charged something is certain to happen. The occasion was slight but it was sufficient to kindle the frenzied passions of the multitude. A number of Priestley's friends decided to celebrate the anniversary of the French Revolution by dining together on the 14th of July, 1791. After the dinner was over and the company had dispersed, a mob assembled, broke the windows of the hotel where they had dined, set fire to the Old and New Meeting, the two Unitarian churches, and then started for Dr. Priestley's house. He had scarcely time to flee with his family to a friend's house, when, (to use his own words) "the mob came and demolished everything, household goods, library and apparatus. Indeed, they say the house itself is almost demolished. . .The street was strewn with books for half a

mile, and my library floor was covered two or three inches deep with torn manuscripts".

On the night of the riot Priestley thought he could return the next day, but he never saw Birmingham again. The feelings of violence increased daily and he had to spend four nights on horse back or in the post coach. He could scarcely believe there was any danger, but his friends who knew the fury of the mob insisted that he should not rest till he reached London. Even there the greatest apprehension was felt by every one in any way connected with him. He could secure a house only by having a friend rent it, and, as for servants, few could be induced to stay with so dangerous a family. People even removed their valuables when they discovered that Priestley had moved into the neighborhood.

A few months after the riot he was asked to succeed Dr. Price at Hackney and he did this, thinking he would remain in England in spite of the insults that were heaped upon him. At a meeting of the clergy in Birmingham one of them said he would gladly set the torch with his own hand to a pile of Priestley's writings and burn the author alive with them. Dr. Everett humorously says that few men have published enough to make a funeral pile of Priestley's "History of the Corruptions of Christianity" had been burned by the common hangman at Dort, and he had frequently been burned in effigy. The members of the Royal Society shunned him so that he resigned, and Edmund Burke disdainfully refused to take any notice of an appeal in his behalf. Priestley soon discovered that he could accomplish little by remaining in England and decided to come to America where two of his sons had already come.

Can we picture to ourselves how hard it was for Priestley, when over sixty, to leave his native land, his married daughter, all the friends of years, and the congenial atmosphere of culture for this wilderness? "I cannot refrain", he says, "from repeating again, that I leave my native country with real regret, never expecting to find anywhere else, society so suited to my disposition and habits, such friends as I have here, and, especially to replace one particular Christian friend, in whose absence I shall for some time at least find all the world a blank. I can, however, truly say that I leave it without any resentment or ill will. On the contrary, I sincerely wish my countrymen all happiness; and when the time for reflection shall come, they will, I am confident, do me more justice". It is needless to say that this one particular friend was Dr. Lindsey. Without him, Priestley says he felt like a ship without a rudder.

Before a crowded chapel he delivered his last sermon at Hackney on the 30th of March, 1794, and soon sailed with his wife for New York. They reached there after an unpleasant voyage of over eight weeks and were warmly welcomed by the most influential people, including Governor Clinton. They were lodged in the house formerly occupied by General Howe as headquarters, which commanded as fine a view as Priestley had ever seen anywhere. He remained a short time there and also in Philadelphia, but soon went to Northumberland where his sons had become interested in an English Land Company. They had bought land and so remained though the enterprise was abandoned when only a small group of friends had arrived. Here the father and mother came; but what a contrast to their English home! There were no stage wagons from Philadelphia, no made roads in all that region, and Priestley says: "The shaking of their best carriages at the best state of the roads is very great. I am alarmed at the difficulty and expense of getting all my packages to Northumberland. Still, I prefer it on the whole. Philadelphia is unpleasant, unhealthy and intolerably expensive—more so than London, and there I should have little command of my time. It is only a place for business and to get money in". Even in those good old times!

Writing to Dr. James Freeman of King's Chapel, Priestley says. "I often lament that I am situated at so great a

distance from you, and indeed from all liberal Christians. I never before was so sensible of the value of the society of persons who have the same pursuits and the same principles, but we cannot have everything we want". When he was urged to make some visits in New England he declined the invitation saying he should as soon think of making the journey to England. But we find letters were then three weeks covering the distance. He was also urged to give some lectures in New York and to establish a church there, but the distance seemed too great from his son's home.

he said cheerfully: "I am going to sleep as well as you; for death is only a good long sound sleep in the grave and we shall meet again".

"How insignificant" Priestley exclaims, "are all subjects compared to those which relate to religion! And yet, I am pursuaded that I have more pleasure in my philosophical studies than any of my unchristian brethren. My views of these subjects give a dignity and importance to them, which, in the eyes of an unbeliever, it is impossible they should have. I think I should even drop my philosophical pursuits but that I consider them as a study of the

Joseph Priestley's Home in Northumberland, Pa.

Priestley's exile was to be yet more solitary. His youngest son, a young man of great literary promise, and his beloved wife died the year after he came to this country. Although he had a pleasant home with his married son, the loss of his wife who was the comfort and joy of his life, would have made his last years almost unbearable, had it not been for his overmastering faith and his belief that all was for the best. To leave his literary work complete, he dictated with perfect composure, though death was creeping upon him, changes in his last proof sheets. As his grandchildren came in to bid him good night just before his death, February 6, 1804, great Creator, which I shall resume with more advantage hereafter."

"Dr. Priestley's interest in science, or philosophical pursuits, to quote his phrase, have only been hinted at. He read thoroughly, thought deeply and made many discoveries about a subject that was then in its infancy, though he always made it subordinate to his life work. His discoveries about water, gas and electricity made him one of the leading scientific men of his time, and his discovery of oxygen in 1775 marks his best known achievement in science. Few there are who remember that soda water was a discovery of this distinguished scientist. He was given the

Copley Medal by the Royal Society and made a fellow and member of the Academies of Paris and St. Petersburg. Edinburgh gave him an honorary "Doctor of Laws" but English Universities gave no degrees or honors to this Dissenter.

In 1875 a statue was erected to Priestley in Birmingham, whence he had been exiled, to commemorate the hundredth anniversary of his discovery of oxygen. Huxley gave the address and said, speaking of the number of irons Priestley had in the fire at once: "While all these sparks flew off from his anvil, the controversial hammer rained a hail of blows on orthodox priest and bishop. While thus engaged the kindly, cheerful doctor felt no more wrath or uncharitableness towards his opponents than a smith does towards his iron. But if the iron could only speak! And the priests and bishops took the point of view of the iron". His opponents became very much heated and he was enveloped in an atmosphere of controversy. Still, his own feelings were those of calm joy when he was engaged in overthrowing any error. Huxley adds; "His statue will do as good service as the brazen image that was set upon a pole before the Israelites, if those who have been bitten by the fiery serpents of sectarian hatred, which still haunt this wilderness of a world, are made whole by looking on the image of a heretic who was yet a saint."

In his own memoir, Priestley scarcely mentions his scientific discoveries. This modest record is full of interest, though a great contrast to the bulging volumes of autobiography we see to-day. His son who adds the account of the last days says: "It might have been made more interesting as well as entertaining, had I deemed myself at liberty to have published letters to my father by persons of eminence in this country, as well as in Europe. But these communications which were intended to be private, shall remain so, as I do not think I have a right to amuse the public either against or without the inclination of those who confided their correspondence to his care".

Much has been quoted from Dr. Priestley's memoir that his own words might bring his rare personality before you more vividly. One of his hearers said: "A man more satisfied with the dispensations of divine providence I never saw, nor one who had imbibed more of the spirit of Christianity". His former pupil, Ralph Eddowes, said of him: "He followed truth as a man who hawks follows his sport, at full speed, straight forward, looking only upward, and regardless into what difficulties the chase may lead him".

"An Interchange of Troth"

We are glad to note a growing custom amongst churches especially in the Middle States of modifying the old-time order of "Installation Services" by the elimination of superfluous parts, particularly the "Charge to the Minister" and the introduction of a fitting service of response between minister and people celebrating their common sharing of a high responsibility and a noble vocation. At Philadelphia and Wilmington this service consisted of scripture readings, while at Rochester a finely impressive "Interchange of Troth" was introduced which we believe may be a permanent contribution to our fund of liberal liturgics, and which we are glad therefore to reprint:

INTERCHANGE OF TROTH.

MINISTER

God is good to all, and his tender mercies are over all his works. Established on the unerring kindness of the Eternal, all friendship and every union shall endure. We stand beside each other with hearts desirous that sincerity, sympathy and faithfulness shall characterize all our relations. Grateful for the goodness that has followed us all our days, we would live for a yet nobler humanity and a yet more beautiful world. The fruit for which we shall unitedly toil shall be the vision of truth, the lofty standard of character, untiring moral earnestness and the unclouded heart. As the children of a nobler day we are confident in the quiet

strength, born of faith, that the goal for which we strive will grow in clearness and attraction as we approach it.

PEOPLE

The things that are unseen and eternal, the deep things of God, shall unite us, as we labor together for the honor and helpfulness of a Free church in a noble Republic.

MINISTER

Let us love one another; for love is of God, and God himself is love.

PEOPLE

Love never faileth; the darkness and the light of the day before us shall be both alike to love.

TOGETHER

Thus with spirits undaunted and hearts unafraid we will walk together in the light that ever shineth kindly on the ways of men. We will bear each other's burdens and share each other's joys. We seek the highest welfare of our church and city. And he who has walked through the ages with all who have loved and served their fellows will be our Guide. We will trust in God forever, for in the Eternal Father is everlasting strength.

A Theatre Mission in Meadville

Believing there was a need of some such work as is usually carried on by a social settlement or city mission, Prof. F. C. Doan of our Theological school, requested two students to canvass a certain section of Meadville, and find out what church relationship its people held. There were no churches in this section, the nearest being four blocks away from its outskirts. It was discovered that the people were largely of the working class, and also that their attendance at the churches of the city was very small. This was especially true of the men. A large number of the children did not attend any Sunday School. After consultation with President F. C. Southworth and the Rev. Wm. H. Fish, pastor of the Unitarian Church, it was decided that some effort should be made to reach these people. Prof. Doan visited the district to seek for a suitable building in which to carry on the work, but was not successful as the buildings were all occupied. At last Mr. Fish succeeded in securing a small theatre in the neighborhood for use on Sundays, and handbills were distributed inviting the people of this district to an illustrated lecture on "Slum Life in a Great City." The Star Theatre building, which seats about two hundred people, has been packed full almost every Sunday evening since that opening meeting of January 19.

As nearly one-third of the audience consisted of children, it was determined to hold an afternoon session for their benefit. The attendance at this session on the first Sunday was sixty, on the second Sunday one hundred and twenty-five, and on the third Sunday one hundred and fifty. The boys have been organized into such clubs as Cadet Corps and Basket Ball Teams under the efficient management of Mr. J. Anton De Haas, a student of the Theological School; and the girls are being organized into clubs and circles by Miss Bertha Sackett, a teacher from the Unitarian Sunday School. The trustees of the Theological School have kindly placed at the disposal of the workers of this institution at certain hours of each week the gymnasium and shower baths at Hunnewell Hall; but there is great need of a building equipped for this work in the district itself.

If this work could be established on a permanent basis, it would afford the students of our school an excellent opportunity for practical philanthropic work.

C. E. TOMLIN.

Never had poets such high call before,
Never can poets hope for higher ore.
And if they be but faithful to their trust,
Earth will remember them with love and joy;
And O, far better, God will not forget.
For he who settles Freedom's principles
Writes the death warrant of all tyranny;
Who speaks the truth stabs Falsehood to the heart,
And his mere word makes despots tremble more
Than ever Brutus with his dagger could.

—*James Russell Lowell.*

Warren Goddard House

Warren Goddard House

A Social Settlement by Edith Kendall, Secretary of the Friendly Aid Society, New York

THE Warren Goddard House situated at 246-248 East 34th St., New York, is a Social Settlement maintained by the Friendly Aid Society.

This Society originated in 1892 and was called into being by the desire in the hearts of a small body of people to do something to help along. These people had, many of them, been to Sunday School together as children in the old days of Dr. Henry W. Bellows at All Souls' Church, 20th St and 4th Ave.

So on the evening of March 3, 1892, upon the request of Miss Jane F. Tuckerman, the Rev. Theodore C. Williams brought together about 50 people at the Parish House of this church.

A unanimous vote was passed by those present to form themselves with others into a Society to be called "The Friendly Aid". The original idea was "that a number of people should hold themselves in readiness to give occasional help when needed in the direction that appealed most nearly to each, for it is only by concerted action that time and money can be made to do their utmost. The founders realized that the best gift and the hardest to get in this busy city is the time of earnest men and women.

The following officers were elected at the first meeting: President, Mr. Warren N. Goddard; Vice-Presidents, Miss J. F. Tuckerman, Homer Foot, F. G. Child; Treasurer, E. Bayard Halsted; Secretary, Mr. Thomas Denny, Jr.

These prophetic words appear in the first leaflet published: "Remember that the wish of the Society is that many may relieve and encourage the few who are giving their lives to this kind of work."

With this end in view a Society of between four hundred and five hundred members has been built up, and the plan is to get each one to render whatever help it may be that he or she can best give. The first Secretary's Report says: "The wide and hearty interest shown has surprised its most earnest friends. Success in the future will depend on a continuance of interest and co-operation and we ask our friends to become members so that they may know about the work and can help in the way that most appeals to them. The sphere of work is large enough to occupy and interest any number of members."

This then, was the broadminded policy on which the Society was founded, and this the Advisory Board has ever sought to maintain.

Little by little, step by step, an organism has been built up which aims to touch on all sides the lives of the dwellers of that district.

The settlement is located near the Long Island Ferry in the midst of a population of working people, extending even to the docks and the 'long shore region. It is in what used to be the 20th Assembly District before the Reapportionment. It was in this District that Tammany Hall originated, and in the old days it used to be called Murderer's Ward, so lawless was it.

Into this region about fifteen years ago the Friendly Aid Society penetrated. The peculiar character of the population, the continual conflict in the arena of law pitted against license attracted the pioneer spirit of the Trustees of the Society and made it seem to them a foeman worthy. It chose its location midway between the two well-equipped and successfully active organization, St. Bartholomew's Parish House and St. George's Church. A marked improvement quickly came. One of the numerous saloon keepers went out of business with the remark: " 'Taint no use, the Goddards are playing hell with the neighborhood".

The population is now advancing in bounds; new tenements are now being

erected for an increased population of 9,600 people in the immediate neighborhood. One aim of the settlement has been to educate and lead thought. The more convincingly we stand to our neighborhood for *Ideas* the more nearly we shall have approached our own *Ideal*. We have worked to secure improvements for the district as they were found necessary. One theory has been to seek out existing evils and try possible remedies, to adopt a policy tending to prevent their recurrence. The plan of starting new things and getting them turned over to the proper authorities to carry on, has proved successful: our circulating library—we now have a branch of the Public Library installed near-by; our shower baths, now eclipsed by the Milbank baths; our gymnasium now supplemented by a fine open air gymnasium in the park near-by; our small roof garden and playground—six years of love and thought and work and hope for the neighborhood has borne fruit and given a playground in perpetuity to the children of of the district. A small park of three or four acres has been created within a block of the house. The foresight, wisdom and perseverence of Capt. Goddard originated and helped greatly in securing it.

By taking up each individual reform that seemed imperative and patiently and painstakingly giving light to those that sit in darkness, by presenting to them a plan by which they can show their understanding of the needs and remedies for the evil, we have tried to develop and lead public thought. To make manifest the power of co-operation and "of getting together" has been the great underlying principle.

Conferences have been our specialty. There have been organized in the house at various times the following (some are now independent):

1. The Neighborhood Club, a body of one hundred or more of the well-to-do families.

2. The Neighborhood Workers' Association, (now independent), and made up of all that the name signifies throughout the city.

3. The Kips Bay Local Improvement District Neighborhood Monthly Conferences, all the remedial agencies of our particular district.

4. A Conference of all the Unitarian Ministers of Greater New York and vicinity was called at our annual meeting last January.

5. A Domestic Science Annual Conference with the Teachers' College and Pratt Institute and others co-operating.

6. Many smaller conferences on various subjects. All the work of the house was at one time suspended for Tuberculosis Exhibition which was held in our hall. 2100 people visited it and lectures and talks in various languages were continual.

To make learning easy and to make virtue attractive are two very simple aims. Popular talks, stereopticon lectures and all kinds of social gatherings receive our special attention and endorsement, perhaps it helps more towards bringing in the Kingdom of Heaven to let people simply meet and chat together than to give them too many classes and lessons. A visitor reports that many people, already feel this house as much a part of the family as the home or the church. One minister alluded to it in the terms of "going to grandma's." In the rush and press of New York life many children don't have any grandmas, and if this house can have that effect, what more holy memory! One of the rules of the house is that no club may raise a fund to provide pleasures for itself alone. The money obtained from plays, etc., must be used for something for the general welfare of the house.

Nearly 3,000 people were provided with outings last summer, nearly 500 of them going for two weeks.

In October, 1893, after much searching about to know what to do first, a Kindergarten was opened at the Friendly Aid House which was then only some rooms and a basement located at 350 East 33d St., near the corner of First Ave. Boys and Girls Clubs, Mothers' Meetings, Dressmaking Classes, an Armenian Men's Club and Home Libraries were also maintained there.

Kindergarten, Warren Goddard House

Spring Farm, Warren Goddard House

This Kindergarten begun in faith, was in 1903 endowed with $30,000 by Mrs. C. S. Hackley in memory of her little daughter. It is now known as the Frances Hackley Memorial Kindergarten. Thus does a little child, who passed from earth nearly fifty years ago return to bless the children of to-day and of the future.

The accommodations in 33d St. being soon found inadequate, on Nov. 25, 1895, the Society moved into its present house at 248 East 34th St. 150 people were present at its dedication. Rev. Theodore C. Williams, Mr. John Harsen Rhoades, Mr. Lyman Abbott and Hon. Abram S. Hewitt were the speakers of the evening.

In 1898 the adjoining house, was added and fitted up for six women residents—Miss Mary Kingsbury (Simkhovitch) was Head Resident for four years.

In 1899 these quarters were rearranged, so that now nine ladies reside in the residents' house. Miss Elizabeth B. Bowles of Springfield, Mass., has been Head Resident for the last five years.

This house was well equipped for a small work and has done faithful service until the present time when the uses have become so manifold that it has proved itself entirely unequal to the present needs.

It is the hope of the Society to build in the not far distant future a habitation worthy of what necessity calls upon it to do.

The present house is only about 25 feet wide. It has a large, light and well ventilated Assembly Hall seating about 225, a library, club and class rooms, rooms for two men residents, two bath rooms, a well fitted cooking room, with 12 individual gas places, a roof garden, a gymnasium with permanent club rooms and library for the Civic Junior Club on the lower floor. This club has a separate entrance from the street. The large Assembly Hall is used for all big meetings, the sewing school, singing classes, drills, Sunday evening service, and all kinds of parties, lectures, concerts and dances. A cotillion is given here sometimes and forms a great factor in adding to the dignity of the gatherings. There is a nice little stage with scenery and many plays and entertainments are given here.

This last year a model flat called the Hayden Housekeeping Center has been opened in the immediate neighborhood, in Mr. Phipps' new model tenements, 335 East 31st St. There housekeeping in all its branches is taught to an eager throng of little girls and older women, as is also laundry work, dusting and every kindred subject. Sometimes working girls come there from their work and prepare their own suppers, sometimes parties of girls entertain their boy friends. Everything is done to emphasize the value of "The Making of a Home". This flat is somewhat upon the plan of the *Ecolesdes Menages* abroad. The London County Counsel has established similar housekeeping centers in connection with the work of its school board. The Practical Housekeeping Centers Association in New York has several of these flats.

About 2000 people frequent the Warren Goddard House weekly. They come for all kinds of reasons—for Kindergarten, girls and boys classes and clubs, gymnasium, dressmaking, cooking, housekeeping, laundry, clay modeling, drawing, sewing, embroidery, dancing, young men's clubs, mothers' meetings, smokers, debates, theatricals, singing, music and lectures. They come for advice, for comfort, in sickness and in health, in joy and in sorrow.

One mother said recently in dying, she could go in peace, knowing she could leave her boy to the Warren Goddard House. They come as our intimate friends come to us. Eleven ladies and gentlemen reside there and know the people as neighbors used to know each other in the old days. A trained hurse has been maintained there by the Nurses Settlement in Henry Street for the past four years. This of course has been the greatest comfort imaginable.

Classes have been carried on at various times in such subjects as seemed to meet the requirements of the people

just at that time. The effort to continue elastic, adaptable, accommodating has been paramount. The aim has been to treat each case individually, and to furnish for each person whatever he needed that we could supply of education, instruction, assistance, recreation or inspiration.

"*To* every one according to his needs; *From* everyone according to his ability" has been the guiding principle. To find out what our neighbors are in need of, to supply their needs, to stimulate ever fresh desires, to help in turn to satisfy those again to awaken yet higher needs, these are our aims. The Hyperbole of Social Progress, ever approaching but never attaining the ideal is what lures us on to action and urges us to strengthen those who have had less chance than others.

To estimate the financial expenditure necessary to maintain such an enterprise with all its various activities is easy enough. Far more difficult is it to estimate the amount of care and thought, love, wisdom and courage needed to carry us through the year, and far more difficult to secure.

Since its beginning the Society has had entrusted to it about one quarter of a million dollars. About $19,000 has been expended annually of late. About 23 per cent. of this came from dues and donations to the society at large, about 19 per cent. from All Souls' Church and its members, and 19 per cent. from a friend in the name of the Church of the Messiah, about 21 per cent. from board in residents house, eight per cent. from the Frances Hackley Memorial Kindergarten Endowment, seven per cent. from proceeds of entertainments and fairs and about three per cent. from rent from classes and dues from children.

We need about 500 new members to the society, dues $5.00 a year (or more or less to suit the individual.) Not alone for the financial support but for the moral support are they needed. We need to have people give us money now, and write legacies for us in their wills. Literature, reports or information will be sent upon applying to the Secretary, Miss Edith Kendall, 14 Central Park West, New York.

The Head Resident, Miss Bowles, is always "at home" on Thursday afternoons, or at any other time by appointment to explain the work to visitors who are always welcome.

The Society has acquired a large farm at Greens Farms, Conn. It has renovated and furnished it and established a windmill and water supply. For the past nine summers about eighty people at a time have been entertained there all summer. About $23,000 or $24,000 have been accumulated to do all this. Much might be told of what the children do at the farm, of all the fun they have up there—but that's another story.

In 1901 the Society received a great stimulus in having the sister church to All Souls' join us. The church of the Messiah, 34th St. and Park Ave., then under the pastorate of Dr. Robert Collyer and Dr. M. J. Savage, jointly carried on the work with All Souls'. Since the advent of Rev. John Haynes Holmes the support has been strong and substantial. Mr. Holmes attends the monthly meetings and gives his personal thought and wisdom to the details of the work. Rev. Thomas R. Slicer has done this same thing for years, ever since he came to All Souls', hardly missing a meeting. The Advisory Board appreciates the great sacrifice this costs to ministers in charge of large city churches, but perhaps the steady growth and substantial success of this work is due fundamentally to just such fidelity throughout on the part of those bearing the responsibilities, fidelity which was often sustained at the expense of great personal sacrifice of time and thought.

In this connection let us pause to speak for a moment of the devotion of the two brothers who have done so much for the work.

From the time of the first meeting to the day of his death in 1900, Mr. Warren N. Goddard, the first president and organizer, gave devoted and faithful service. The name of the house was changed to bear his name in com-

Gymnasium, Warren Goddard House

Sewing Class, Warren Goddard House

memoration of the love he bore it and of his example which the Society wished to follow.

Capt. Norton Goddard became president two years later, and gave the same devoted care to the Society until his death in 1905. In the early days he became greatly interested in the boys' and young men's work and was the first leader of the Young Men's Club. In 1899 he built a very beautiful Club House opposite, the Civic Club, 239 East 34th St., and moved the young men into it. From this he continued to organize clubs, provided the East Side Republican Club House and other clubs until it was said at the time of his death he had 2500 young men under his care and direction.

In 1903 the Church of the Redeemer, Staten Island, and the Church of the Unity, Montclair, N. J., also began to take an active interest in the Friendly Aid. They have sent us workers, supplies and various kinds of assistance. Of late the church at Rutherford, N. J., has begun to show its interest, as has also the church at Hackensack.

It has been thought wise to try and secure the co-operation of all Unitarian churches in Greater New York and vicinity who are not already engaged in similar work. The desire is very far from making or keeping the work denominational in any sense. It was thought that a corps of volunteers might be found in the Unitarian churches already sympathetic to a work founded in that faith. Although started by the Unitarian body and for years carried by them, it, like many another public utility of like origin, has put itself upon such a plane that people of all kinds or degrees of faith find comfort in working with it. Of late years the purpose has been to broaden out and gain from people of all other denominations whatever of wisdom and help we could.

The frequenters of the house are mostly Roman Catholics, some Armenians, some Jews and a few Protestants.

We have upon our Advisory Board and Committees, members of the Roman Catholic, Episcopal and various other churches. The same denominations have representatives living in the Residents House.

Very many members of our society belong to all these other churches. A very large amount of our support comes from such sources.

Surely all that is needed for people to work together, and to help each other is that in their hears there shall be a growing love to God and to their fellow man.

The Problem of the Church

BY REV. FREDERIC R. GRIFFIN

THAT the church has a problem no thoughtful observer of conditions can doubt. That the problem is acute and fundamental must be recognized. It touches not only the stability of the church as an organization, but also, what is more important, it touches the usefulness of this ancient institution. Richly endowed from the past, and with vast resources in the present, what is the church doing to justify the great amount of time, money and thought spent upon it? It is the problem of efficiency.

The day is past when the church can claim the right to be, for its own sake. It must be the willing servant of society, and contribute largely to the best life of men and women. It must prove itself indispensable to the community, or else the community will demand that it give place to some more effective institution.

It is no longer the part of good sense to affirm that the church is the sole guardian of public morals, and personal religious faith. Our modern life is aglow with potent influences which tend to promote character and truth. Schools, colleges, fraternal organizations, public service societies, and wholesome literature are factors to which the church must bow with respect and regard. And all these agencies are developing with gigantic strides.

The church, however, has an advantage possessed by no other institution; it has history, equipment, and the devotion of a great body of high-minded

adherents. Quite true it has disheartening defects; it is divided, it wastes valuable opportunity by cherishing antagonism and sectarian bitterness; it often seeks to build up a particular denomination at the expense of the kingdom of God; it is frequently bigoted and the foe to the truth; and in an age of great adventures it appears to be almost fatally conservative.

That it has accomplished much good in the past, does not offset the present shortcomings. The pilgrims to the shrine of the idol of tradition and antiquity are rapidly diminishing.

The world cries out to the church, "What are you doing for God's children of to-day?"

The lovers of the church, and there are multitudes, heeding this cry, ponder long, and heroically strive to answer in word and in deed. These lovers of the church view the facts, and instead of being downcast, they are alive with inspiring hope. They are impressed not by the ineffectiveness of the church, but by its effectiveness, its increasing activity in public service and the unquestionable worth of the hours of worship. Although new sects are born every few years, they rejoice in the tendency toward mutual understanding and unity of effort and good will. Signs of promise indicate the breaking down of sectarian bitterness and antagonism. They behold a higher emphasis upon religion and a dwindling interest in impotent dogmas. Above all they are convinced of the growing desire to *make* the church effective.

But this is not their answer to the problem. It is alone the lantern of inspiration bound to their hearts.

The answer is a call to the church. We who frequent the sanctuary, must meet the responsibility, and how?

"By overcoming evil with good." It is not enough that we recognize the defects, it is poor business to sit in the seat of the scornful and condemn the errors. We must blot out sectarianism and, hard though it may be, we must sacrifice denominational loyalty when that stands as a barrier to the service of truth and fellowship with the whole church of God. We must prove the power of worship by freeing it from indifference and spiritual lethargy, and by making it devout, prayerful and truthful.

We must emphasize the first function of the church, the spread of pure religion, ever bearing in mind that pure religion is best spread abroad by men and women of lofty character and personal religious experience. We must conduct our churches, their worship, their business affairs, their many sided activities as though the fate of truth and righteousness were with us alone.

We must make our churches democratic,—"Large as Thy love forever more," and make them in very fact, "Warm and bright and good to *all*."

As the responsible guardians of the good name, and the serviceableness of the church, we who love it must engage in all good works which tend to increase health, character, religious feeling, and public morality and wheresoever opportunity challenges, we must utilize the equipment and resources of our churches to help our fellow-men.

We who love the church rejoice in the upbuilding of the many useful institutions of our day. But we believe that the public worship of God is a source of unlimited inspiration, leading unto the highest expression of brotherly love.

Consecration

By ANITA TRUEMAN

Thank God! thank God for all his holy stars,
That brood so tenderly above the hills,
And waning moon, that from the eastern bars,
The night with rapture fills!

Here is an altar, rising from the sod,
This granite boulder, rooted in the earth.
Its every crystal, in the heart of God,
Long ages since had birth.

Here let us pledge the life that God has given,
The love His love within our souls has stirred,
To building in the earth the law of heaven,
And in the flesh, His word.

The road winds down, and leads, we know not where,
The spirit guides, wherever we may roam.
With God we go, the great World-Work to share,
To build on earth His home.

Meadville, Pa.

Present Issues in Unitarianism in England

By Rev. H. Bodell Smith, of Manchester, England, Editor of "Unity"

WHAT is the matter with the Unitarian churches in England? There is a discussion in the London *Inquirer* on "Our Great Problem" which was initiated by the Rev. Joseph Wood, president of the National Triennial Conference. Mr. Wood says that "the weakness" of our Unitarian churches is the problem, and he suggests for remedies as means towards fuller and deeper life: closer communion with God, greater emphasis on Christ as leader, less individualist independence and more complete organic association and co-operation of our churches in collective organization as a body. Out of the discussion taken up by several ministers and laymen various points of interest emerge. It is said that there are two parties, both desiring to organize into a single united corporate church, yet each meaning a different kind of church; the one a national "Unitarian Church", the other a "Free Catholic Church" which shall not be identified with any definite statement of theological doctrines and which will not therefore be associated with the Unitarian name, yet including Unitarians in its free communion. Apparently some prominent leaders of the National Triennial Conference would identify the Conference with the proposed "Free Catholic" movement which would make it antagonistic to the British and Foreign Unitarian Association. Hence it is asked: which of these two is to be the head centre? The Unitarian name of the Association is considered to be sectarian, disqualifying it as a centre of an ecclesiastical body. So the "Free Catholics" of course resolutely maintain that the churches cannot organize round the B. and F. Unitarian Association, but it must be under the National Conference. Yet if this be done the Conference will inevitably be compelled to take to itself on behalf of the churches functions at present fulfilled by the Association. So the discussion points to rivalry between these two bodies or to a harmonious adjustment of their respective affairs. Rivalry cannot be tolerated and adjustment must come, but time alone will prove in what way.

Some suggest that adjustment should be effected by the Association giving up its Unitarian name—else there will be a split up into two denominations—which is not really probable.

On the other hand it is asserted that this adjustment might be accomplished by putting the broadest interpretation upon the name "Unitarian", and making a declaration similar to that which effected a reconciliation amongst the Unitarian churches of America in 1890, at Saratoga by which two parties were united.

The "Free Catholics" in spite of the fact that they declare against statements of theology and make worship the only working basis, are reminded that in urging that this basis should be denominated "Christian" are themselves insisting on dogma, and that in requiring adherence to the sacraments of Baptism and the Lord's Supper they are violating the freedom which they themselves so resolutely demand.

As a matter of fact the "Free Catholic" section is small, and the advocates of the open and definite Unitarian position are an overwhelming majority both in people and churches. The sooner some decisive settlement of the differences at issue the better. It may be forced by a majority vote at the next National Conference with partial disruption as a consequence, or the settlement may be the result of some amicable compromise or statement of interpretation of aims on which all will agree—and that is more probable.

It is said by some that the great cause of the weakness of our churches is their lack of adaptation to new con-

ditions and needs, thus failing to meet new social aspirations or to seek practical application of Christian principles to the affairs of life; that therefore many people have ceased to look to the churches for guidance in practical difficulty and have consequently lost sympathy with them and stay away.

Yet not withstanding all these difficulties there never was so much life in English Unitarianism as now. There is a more earnest missionary spirit, as witness the Unitarian Van Mission. Literature propaganda is more widely adopted. The churches are establishing social service circles for social study and work. In various directions there is more definite organization. The ministers are uniting in a Ministerial Fellowship for mutual help. Even the women workers are taking steps to establish a national league of Unitarian women workers on much the same lines as the Women's Alliance of America, with a local branch in connection with each church. Special missionary agents are being appointed in different parts of the country. And there are many signs that the Unitarian body in England is waking up to its great opportunities and fitting itself to respond to them.

And as to the future one thing is certain, that the movement will not be less definitely Unitarian but more distinctly so if possible, in the broadest and most catholic sense.

The Meadville Conference

The Meadville District Conference of Unitarian Churches met in Franklin, Pa., on March 2d and 3d. Delegates were in attendance from Buffalo, (both churches) Erie, Franklin, McKeesport, Meadville, Newcastle, Pittsburg, Cleveland and Youngstown. The experiment of meeting with a mission church, each delegate providing his own entertainment, was found to be a gratifying success, and is commended to other similar conferences.

The sessions opened with the Conference sermon which was delivered before a goodly audience in Unity Hall by Rev. William H. Fish of Meadville, Rev. Minot O. Simons of Cleveland, sharing the service. The theme was "Progressive Unitarianism" and was presented most nobly and persuasively. After the service an informal reception was held in the hall and a very delightful and cordial fellowship was enjoyed, refreshments being served by the Franklin Alliance.

At the business session the next morning President Southworth presided and reports were called for from the various churches and missions in the district. These reports were uniformly courageous and optimistic and reported real progress in our church extension work. No living society in the district is at present without a settled minister and there are several societies just waiting to be born as soon as men and means can be found to care for their period of infancy. Of especial interest were reports of City Mission work carried on in Meadville by several Theological students, and of the work opening under the magic touch of Rev. Thomas Clayton in Wheeling, W. Va.

The address of the morning was made by Rev. L. W. Mason of Pittsburg, who presented in masterly fashion the subject of "Moral Education." The address was so wise as a contribution to the general subject, and yet so suggestive in raising questions as to principles and methods, that a very lively and stimulating discussion followed, cut short to the general regret by the closing of the allotted period. The morning's session was closed with a devotional service conducted by Rev. W. L. Beers of Youngstown, who spoke briefly and impressively on "The Spirit of Prayer."

At the afternoon session the topic for discussion was "The Improvement of Religious Training and What the Meadville Theological School Proposes to Do About it." Prof. F. C. Doan outlined the present situation and presented the plan of a summer institute for Sunday School teachers and others which the faculty are offering to hold at Meadville during the coming summer. As the plan is later to be presented to the

UNITARIAN'S readers in other forms, it need not be described here. The discussion which lasted throughout the afternoon clearly demonstrated the need of just such an institute, and the response the opportunity is sure to find among many of our church workers.

Before adjournment the following resolutions were offered by the business committee and were unanimously passed:

Resolved, That the churches of this Conference be urgently advised to make annual contributions to the Conference treasury for the furtherance of local interests.

Resolved, That the present Executive Committee be re-elected as follows: Chairman, President, F. C. Southworth; Secretary and Treasurer, Prof C. R. Bowen, Rev. Minot O. Simons Rev. L. W. Mason, Rev. W. H. Fish, Rev. Walter A. Taylor.

Resolved, That the sincere thanks of the Conference be given to the Franklin Church for its kind hospitality and support at this session.

The closing meeting of the Conference was held at the Parish House of the Presbyterian church at eight o'clock in the evening. Hon. James Denton Hancock, of Franklin, presided, and addresses were made by Rev. Minot Simons, Rev. George H. Badger and Rev. Richard W. Boynton. The common topic was "The Value of a Liberal Church to the Community," and the only cause for regret was that those who needed to be convinced on this head were conspicuous by their absence.

In closing, the chairman, Mr. Hancock, added his very strong personal testimony to the need of a liberal church in Franklin, and the Conference closed with the note of enthusiasm and determination.

The Franklin congregation which is bravely struggling against local opposition and indifference, has been greatly strengthened and encouraged by the Conference, and all the churches who sent delegates have been re-called anew to a sense of the privilege and the responsibility that co-exist in the fellowship of the churches of the spirit.

A man is sufficient for himself; yet ten men, united in love, were capable of being and of doing what ten thousand singly would fail in.—*Carlyle.*

Unitarian Hymns and Hymn-Books—A Rejoinder

By REV. HENRY WILDER FOOTE

IN the March issue of THE UNITARIAN there appeared an article on "Unitarian Hymns" which was as remarkable for its extravagant inaccuracy of statement and its spirit of petulant criticism as for the grave errors of taste which marred it. The writer evidently understands neither the difficulties which beset the compilers of a hymn-book,—especially for Unitarian congregations, — nor the principles by which they are necessarily guided. He criticizes the two most recent Unitarian hymn-books as giving "evidence of the baleful influence exerted by the choir", and declares that the "editors go out of their way to remind the people of their subjection to the choir." He states that "our hymn-book makers have faithfully followed the plan of being as orthodox as possible," and "vie with each other to see which can be the more orthodox and still preserve any resemblance to Unitarianism." Speaking of the hymns of modern Unitarian writers he says "the trouble is our hymn-books haven't the slightest intention of allowing this splendid type of hymns to dominate the character of the books" (*sic*). Every one of these statements is grossly inaccurate.

The complaint that old tunes have been discarded for new ones is perennial. It is made against every new hymn-book published. Much of such criticism is made in the spirit of the old Scotch woman who objected to any addition to the half-dozen traditional psalm tunes with which she was familiar. She declared that she "wad sing the Psaams o' Daavit to the tunes o' Daavit and naething else." It may indeed sometimes happen that an old tune is displaced which might be preserved, or which is so associated with a given hymn that it would be wiser to retain it. But such changes are not made with "the purpose of taking the singing from the congregation", nor to suit the "whims of a choir or an individual." On the contrary, in the

latest Unitarian hymn-book the editor explicitly states that while she "has omitted a great variety of tunes in circulation at the present day, as comparatively worthless some of the old chorals have been set in unison *so that the congregation can easily sing them* and thus become familiar with good music too rarely *sung by the people* in our modern churches." In nine cases out of ten the quality of the music is improved without becoming any more difficult for congregational singing. Good tunes are not necessarily more difficult than poor ones, indeed some of the best tunes are the simplest, as the Gregorian chants and great German chorals. Nor are the good modern English tunes unsuited for congregational use, as anyone who has heard English congregations sing can testify. I have lately had a hand in preparing a little collection of hymns for the use of school children, in which special attention was paid to maintaining a high musical standard, many of the tunes being those of Dykes and Barnby. The collection was submitted to the admirably qualified singing teacher of the very children who are to use the book, and she heartily approved of the quality of the music, declaring that the tunes were entirely within the range of the children. It is only a crass and presumptuous ignorance which sneers at music of this type as "involved stuff which an unbearable conceit calls classic." The truth is that a congregation will sing tunes with which it is familiar, and will with reluctance try new ones. But tunes which are familiar in one part of the country are often little known in another section, or even in the same neighborhood when congregations are accustomed to different hymn-books. An instance of this recently came under my observation in connection with the very tune, "Brattle Street," by "Pleyle" (*sic*), once commonly set to the hymn

"While thee I seek, protecting Power",

which our critic indignantly complains has been "kicked out of doors" by the latest Unitarian book. It was given out to be sung at our young people's meeting, and I discovered not only that they did not know it but that they found its quirks and quavers difficult to manage. As a matter of fact "Brattle Street" is being dropt from most of the good modern hymn-books of other denominations, in England as well as America. Its operatic origin explains why it has not proved permanently satisfactory as a hymn tune. Nothing but one standard hymn-book for the whole denomination would ensure a widespread familiarity with the same tunes. Under present conditions the compilers of our hymn-books are doing a great service in introducing good, new tunes in place of poor, old ones. It is only thus that the much needed improvement in the musical taste of our congregations can be brought about, and there is comparatively little danger that anything of real value will be dropt.

The depth and value of Mr. Graves charges that the compilers of our hymn-books "follow the plan of being as orthodox as possible" (terrible thought!) may be judged by his assertion that Luther's hymn

"From heaven above to earth I come"

"is (*sic*) the dogma of Christ's pre-existence and deity". If he had read more than the first line of the hymn he would have discovered that it is not Christ, but the angel of Christmas legend who addresses the shepherds with the words "From heaven above to earth I come". This hymn may be open to objection on other grounds, but in its present form it teaches neither Christ's pre-existence nor his deity. The truth is that it is peculiarly difficult to compile a Unitarian hymn-book. A large proportion of the great Christian hymns are impossible for us to use without alteration, always a dubious and delicate operation. There are many others which are on the border line, so to speak, including hymns by the older Unitarian writers. These hymns are still acceptable to the more conservative, at least, of our churches, tho more or less open to criticism by the literal-minded. Now a hymn-book must be prepared for many minds and hearts, not for those of one wing, or school, only. Any hymn-book which could

be compiled for Unitarian congregations would be certain either to contain some hymns which the radicals deemed "diluted orthodoxy", or to omit many which the conservatives found both helpful and unobjectionable. I understand that, as a matter of fact, the latest Unitarian hymn-book, which is criticized as being "as orthodox as possible", has been refused by some Unitarian congregations on the ground that it is too radical. Furthermore a wide allowance must be made for divergent tastes, for good judges often differ greatly in their evaluation of a given hymn. Some will have regard to the smoothness and rhythm of the verses, others will pay chief attention to the thought; the present day calls chiefly for hymns of action, while our fathers wanted hymns expressive of subjective moods. Thus Hedge's hymn:

"Beneath thine hammer, Lord, I lie"

—which, by the way, hardly teaches that "chastisements (are) inflicted by a deity who is a practical believer in corporal punishment"—nowadays seems forced and strained under ordinary circumstances. But it may become appropriate to an individual or a congregation in time of ordeal. It is the expression of a particular mood. Mr. Graves selects a stanza by James Vila Blake beginning,

"Father, thou art calling, calling to us plainly;"

as typical "of the unrhythmic (*sic*), the difficult, the balking verse for which modern hymn-book makers seem unfortunately to have such a liking." In reality Mr. Blake's poetry is of a peculiar roughness, and this particular hymn is redeemed by the beauty of the three succeeding stanzas, and by the fact that it sings fairly well to "Nicaea" for which it was written. Catholicity of spirit is essential in compiling a hymn-book. What we need is not a sectarian war-cry, not a scrapbook of theological tracts in rhyme, but the lyrical expressions in various moods of the devotion and aspiration of saintly hearts. Our hymn-books are intended to make us better men and women, not more bigoted Unitarians. The great hymns of the Christian church have rarely been "designed for propagandic purposes". While there have been many attempts to set dogma to music it is safe to say that the successful hymn has almost never been "essentially theological". Hymns have been, and are, addressed to the Trinity or to Jesus, not because they were intended to serve as theological arguments but because the writers naturally thought of the Godhead as manifest in the Trinity or in Christ. The "Stabat Mater" was not a manifesto in favor of mariolatry, nor the "Dies Irae" primarily a warning against hell-fire. They were expressions of the deep and genuine emotions of the Middle Ages. No great hymn ever has been, or can be, other than such an expression of deep feeling. Its theological dress is purely incidental to the land and age of its origin.

It is quite true that we greatly need hymns which shall express the genuine religious aspirations of the modern man in modern phrasing, but there are a multitude of older hymns which we can still sing with perfect honesty, and with spiritual profit as well. As far as the dogmatic content of what is sung is concerned offensive passages are far more likely to occur in anthems, often most injudiciously selected, than in any hymns. Because the phraseology of a hymn is old-fashioned its theological conceptions are not necessarily untenable, nor its underlying sentiment outdated. Honesty in the use of hymns is indeed essential, but a little imagination is essential also. Our critic is very impatient of all symbolism, and would insist that every antique phrase was meant to be taken literally, and that it "destroys the moral integrity of our worship" to treat the ancient conceptions as poetry. But does he really suppose that the 16th century Sternhold thought he was literally recording an historic incident when he writes of God:

"On cherubs and on cherubims
Full royally he rode,
And on the wings of all the winds
Came flying all abroad." ?

Would he seriously maintain that Whittier conceived of the Spirit of God as being actually winged like a bird when he sang

> "The white wings of the Holy Ghost
> Stoop seen or unseen over all." ?

Such an idea is simply preposterous. May we never commend our souls "into the hands of God", nor sing with Eliza Scudder

> "When over dizzy heights we go,
> One soft hand blinds our eyes,
> The other leads us safe and slow,
> O Love of God most wise!" ?

But to attribute "hands" to God is as symbolic, and more anthropomorphic, than to speak of the "wings of the Holy Ghost" Mr. Graves would sympathize with the Unitarian minister who picked up a volume of responsive readings and happened to alight on the passage, "All the trees of the field shall clasp their hands". "What nonsense", he exclaimed, "trees haven't any hands!" It is a similar literal-mindedness which objects to hymns referring to God as "king". In spite of our democracy such hymns will inevitably be sung, even by spread-eagle republicans, because so large a part of Christianity is bound up in the phrase "the kingdom of God". Even Mr. Graves presumably continues to pray "Thy kingdom come", in spite of his declaration "How any one who believes we are better off in this world without a king can bring himself even to pretend to believe that we shall be better off *with* a king in the next world, that (*sic*) is something I cannot understand". Truly at times one sympathizes with the poet Coleridge who was a Unitarian minister for a little while, but who is said to have left us because we were so unimaginative. It is time we gave up using magnifying glasses to detect dogmatic specks on hymns. Most people recognize poetry when they see it, especially when it is printed in rhymed stanzas of four lines each.

Perhaps the most extraordinary of all Mr. Graves' assertions is that our hymn-books "haven't the slightest intention of allowing...the magnificent hymns written by the singers of our faith....to dominate the character of the books". As a matter of fact from the time when Samuel Longfellow and Samuel Johnson wrote so many of their finest hymns for their "Sam-book" down to our latest hymn-book the editors have eagerly sought out and introduced to the world the hymns of Unitarian and other liberal writers. Whittier's hymns, only now coming into general acceptance, were introduced largely through the books of the American Unitarian Association. The latest Unitarian hymn-book, so far from deserving Mr. Graves' ill-informed vituperation, gives chief place to our foremost living Unitarian writer. Mr. Hosmer, who heads the list of 316 hymns with twenty, several of them written expressly for the book. Whittier comes next with fourteen hymns, S. Longfellow third with twelve, while Watts and Wesley have seven and five, respectively. A casual examination of the list of about 170 authors shows some 45 avowed Unitarians with about 130 hymns; more than 40 per cent. of the whole book. Yet we are told that our hymn-book makers "vie with each other to see which can be the more orthodox", and that the users of this book are crammed "with a lot of sentimental gush, very sweet, very nice, very dignified, if you like that kind of stuff, but not very helpful" etc. etc. The truth is that if we don't find in our books the kind of hymns we want it is because they don't exist—or at least weren't written in time to get into the compilations. Except in unusual cases, like that of Longfellow and Johnson, or where Mr. Hosmer writes new hymns for immediate publication, it takes some time for hymns to get into circulation. Often they lie for several years in some little collection, or in the files of a magazine, until an enterprising hymn collector spies them out. It is inevitable that the hymn-book should lag behind the theological advance-guard, for the hymn-book, to be adopted at all, must come near suiting the average taste, and, save in the unusual cases, must take hymns which have been long enough in use to become generally

known. The only remedy for the insufficient number of hymns in our books expressive of modern thought is write more. If we write good ones they will be adopted fast enough. Let our critic try his hand at it, or, better still, let him try to compile a hymn-book. If he can entirely suit himself he will be more easily pleased than most compilers; if he can entirely suit anybody—let alone everybody—else, he will have a sensation quite unique to the editor of a hymn-book. The truth is that the perfect hymn-book is an unattainable ideal simply because hymnody is a living, growing thing. The defects of our Unitarian books are chiefly due to the fact that they necessarily represent approximately the average theology and culture of our denomination of the period during which they were compiled—say, in general, five years previous to their first publication—and therefore they are soon outgrown in this rapidly moving age. With all their defects they contain much that any of us can use, and they compare very well with those of other denominations. The cure for their shortcomings is not to make silly and unreasonable charges against the compilers, but to produce the hymns which will meet the present needs, and so to pave the way for another book which shall better satisfy the requirements of our public worship.

Unitarian Hymns

To the Editor of the Unitarian:

The article in your March number on "Unitarian Hymns" is intensely interesting reading to one who has been brought to see by experience the inconsistency of a great many Unitarian publications. In preparing a Christmas service for our Sunday School I used the hymns from the "Book of Song and Service" edited by Mr. Horton which we use in our Sunday School. One of the hymns was so utterly out of place in a Unitarian service that we were compelled to omit the last verse. The speaking pieces were all taken from "Every Other Sunday", another Unitarian publication which we use in our school. After the service our minister quite aptly remarked that he should have imagined he was in an orthodox Sunday School so un-Unitarian were the pieces. Recently in a Unitarian church in Greater Boston I heard music sung by the choir that was a disgrace to any church—so cheap and sentimental it was, yet the preaching was of a lofty and spiritual tone. Fortunately in my own church such things are impossible. Our organist is instructed by the music committee to use only the anthems recommended in the list published by the A. U. A. and, our minister being a man with musical instincts and consistent theology, no mongrel hymn is ever sung in our church except when some other minister happens to hold forth, although there are plenty such in our hymn book. The result is that our congregational singing is the best I have ever heard except in two other churches where there are larger congregations.

We criticise "liberal orthodoxy" for being inconsistent while most all our service books and church publications are honey-combed with orthodoxy. It is high time such an article as Mr. Graves' was put before our people. There can be no orthodox liberals. We must be true to our faith.

SAMUEL OLIVER.

Amongst Ministers

Rev. Austin S. Garver has recently marked the twenty-third anniversary of his ministry in Worcester, Mass, and his good friends in the church recognized the event by sending him and his wife to Bermuda for a month. They sailed Saturday, March 14.

Rev. Robert Swain Morrison of the class of '69, librarian of the Divinity School since 1889, has sent in his resignation and has been made librarian emeritus, which gives him a retiring allowance. He took three years of post-graduate work, obtaining the degrees of A. M. and S. T. B. in 1872. He was for four years minister of the Unitarian church of Meadville, Pa.

Rev. A. Judson Rich recently tendered his resignation as minister of the Unitarian church of Dighton, Mass. March 1 he completed eight and one-half years as minister of this parish, and forty-five years without a break in active parish work. This long, continuous service, together with the warnings of a late severe illness, were assigned by Mr. Rich as reasons for his action. At the urgent request of his people, however, his resignation was withdrawn.

Rev. Edward Day came from Nantucket to serve our church in this place (Wichita, Kan.) for four months, but the people became so fond of his services that they have asked him to make the relation permanent. Mr. Day has found the West so much suited to his taste that he will take up the work laid down at his death by Rev. W. S. Vail. We are glad to welcome Mr. Day to our field. His ripe scholarship and genial nature will add to our good fellowship and aid our work.—*Western Conference News-Letter.*

The Directors of the A. U. A. have appointed Messrs. Lewis G. Wilson, F. C. Southworth and Paul R. Frothingham a committee on program for the annual meetings in "Anniversary Week".

I Sang a Song

By WALTER SAMUEL SWISHER

I sang a song of triumph when the day was young;
I sang, although I knew not why I sang.
My heart, untouched by bitterness, by pain unwrung,
Must voice the music through my soul that rang,
I sang, and yet I knew not why I sang.

I sang a song of sorrow when the noon was high,
The while my heart with bitterness o'erflowed.
The salt tears gathered fast and filled my aching eye;
My soul with anger and with anguish glowed.
I sang, and yet I knew not why I sang.

I sang a song of quiet when the night was come:
Triumph and sorrow had giv'n place to rest.
I sang within my soul, although my lips were dumb;
God's peace had come to soothe my aching breast,—
I sang, and knew, O God! knew why I sang.

At Divinity Hall, Meadville, Pa.

The Joseph Priestley Conference

What place more fitting for the celebration of Joseph Priestley's 175th natal anniversary than the First Church in Philadelphia from whose early history the name of the illustrious Priestley cannot be dissociated? A goodly company representing the Joseph Priestley Conference, assembled there on the evening of March 12th to hold a commemorative service. The scriptures were read and prayer was offered by Rev. A. R. Hussey of Baltimore. Mrs. C. E. St. John of Philadelphia, was the first speaker of the evening and in a most instructive and interesting paper she told the heroic story of the "Early Unitarians in Pennsylvania" of whom Joseph Priestley was the most luminous star in the galaxy. Of rare mental endowment, his extraordinary powers of intellect lead him to investigate the field of science and to become an eminent discoverer therein; to explore the domain of philosophy and to make notable contributions thereto, and to enter the realm of theology as a fearless and uncompromising champion of theological freedom. Mrs. St. John's exhaustive sketch of Priestley was followed by an account of the consecrated labors of other pioneer Unitarians whose names are recalled with gratitude—Rev. John Campbell and Mr. Benjamin Bakewell of Pittsburg, Dr. Kay and James Walker of Harrisburg, and Harm Jan Huidekoper of Meadville.

Mrs. Hanna Priestley Catlin, whose announced topic was "The Personal Side of Dr. Priestley," journeyed from Northumberland to tell us in charming fashion something of the characteristics and achievements of her distinguished ancestor.

The final address of the evening was delivered by Rev. George H. Badger of New York, who took us back to the strenuous days, politically and religiously, which marked the juvenile nation which adopted Priestley in 1794, and we lingered to review the divers forms of faith with their diverse tendencies—Puritanism, Quakerism, Roman Catholicism, Dutch Reformed—all stirring

influences in the Colonial development of our religious life. Priestley was an enthusiast for truth and such an atmosphere of heterogeneous thinking naturally stimulated his eagerness to discover the truth in religion, and, devout Christian that he was, to make theological belief entirely consonant with scientific progress. Mr. Badger sees in our own time a prevalent theological unrest, a tide of indifference and its resultant materialism not widely differentiated from Priestley's time, and yet a broader interpretation of religion which is now being translated in terms of vital enthusiasm for social betterment and humanitarian advancement. Priestley ever stood for those lofty ideals so significant in determining the spirituality of our own time.

Sunny sky and balmy air made Friday, the 13th, an ideal day for Conference lovers. (Alas! but few abound in this locality), and a little company of valiant souls gathered in the First Church at nine forty-five to join with Rev. C. A. Henderson of Wilmington, in a devotional service, prior to the annual meeting of the Conference. What Conference is more fortunate than the Joseph Priestley in the choice of its President? Mr. M. T. Garvin of Lancaster, one of those earnest laymen who with splendid ability and rare devotion add immeasurable strength to the Unitarian cause. A few sentences from Pres. Garvin's annual address are thoroughly stimulating: "Our message is one of proclaiming truth, righteousness and love and our mission is the upbuilding of character. Life does not consist in material possessions—stocks, bonds, gold, silver—but in justice, mercy and brotherly kindness. Wealth must go hand in hand with integrity, in the promotion of social righteousness and the establishment of civic purity. The Unitarian church, under the leadership of Priestley, Channing and Parker, has been a great power in shaping splendidly useful characters. Can there be named in the political world a more brilliant star than was Senator Hoar, or in the business world than was William H. Baldwin, Jr.? We who have faith in God must never lose faith in man. The highest civilization, all that is robust in human conditions and grandest in human experience is but the efflorescence of human nature at its best."

In the address of Rev. F. A. Hinckley, Chairman of the Council, the aims of the Conference were distinctly set forth. Having no pecuniary function, its sole purpose is to be the representative of the intellectual and spiritual life of the churches which compose it. In this territory, liberal religion is practically on the frontier and the principles for which Unitarianism stands are unshared by the majority. Mr. Hinckley averred that in all the affairs of life the Unitarian voice should be persistently heard, and inasmuch as we are the custodians of a message peculiarly our own, and believing that our work of bearing witness to the truth has just begun, we should be moved to iterate and to re-iterate our principles. Let the churches of the Joseph Priestley Conference proclaim with united voice what each one is saying individually, and with the field open before us, we can make it blossom with an inspiring faith worthy of him whose name the Conference bears, and worthy of ourselves.

An enlivening discussion followed Mr. Hinckley's address, Rev. O. B. Hawes of Germantown, expressing hearty agreement with its fundamental propositions. He was convinced, however, that the Orthodox churches, despite a poor theology, were making magnificent efforts to meet the actual problems of the hour—the evils of the saloon, the scourge of tuberculosis, etc. —and were doing splendid work to improve the hard conditions of life. Mr. Hawes made a strong plea for the committal of ourselves to some definite work by the accomplishment of which we may effectually prove that we have a gospel backed by action.

Rev. A. R. Hussey deprecated the wide-spread dissemination of bad theology, in view of which fact he was firmly convinced that Unitarianism was never so much needed as now, to lay

down the distinct issues of right and wrong.

Rev. C. E. St. John predicted that by "a drawing in of our loose sympathies" there would result a united strong force to make of our church the recognized power that it deserves to be in the community.

A short business session preceded the closing address of the morning, "The Essence of Christian Celebration" by Rev. W. M. Gilbert of Vineland, N. J. Mr. Gilbert profoundly impressed his hearers by a masterly treatment of the subject, a quotation from which wise discourse will serve to illustrate its spirit. "The church is in the attitude of a celebrant of Jesus and we can best honor him by emulated fidelity. Celebration does not consist in wealth of externals, but in an expression of spiritual excellence." Mr. Gilbert placed in contrast the teachings of the church with the emphasis on faith as the assent of the mind to theological opinion, and the teaching of Jesus with its insistence upon simple reverent fidelity, obedience to the Father's will.

A half hour of social intercourse afforded an opportunity to view the Priestley portraits and memorials which adorn the First Church.

A goodly number partook of the collation at one o'clock, and at two-thirty President Garvin called the meeting to order. A speedy disposal of the deferred business made way for a discussion of the afternoon topic, "The Proportion between Preaching and Doing in the Church". Rev. F. A. Hinckley was the first of the local clergy to enter the field of argument. He maintained that the preacher's supreme function is the presentation of truth, that more important than doing is thinking and being. Let the ministers preach their very best every time, always appealing to the hearts and minds. Rev. G. A. Bushee, Director of the Nicetown Boys' Club, showed the close connection between preaching and doing, believing that the inspiration for the doing was gained by the experience of worship whereby we seek to realize the presence and power of God.

A visiting Universalist brother, the Rev. Mr. Murray from Long Island, added a supplementary word, pleading for a greater infusion of devotional life into our doing. Rev. O. B. Hawes expressed the conviction that preaching is doing. Our great fundamental truths are already established and we need not so much to be concerned about their continual re-statement as to see to it that the church provides channels of love to God and to man. Unless our preaching makes the Fatherhood of God mean something, and the Brotherhood of Man mean something, those two doctrines will remain intellectual ideals unrealized. In no way save by the application of our liberal principles to the needs of the poor, the ignorant and the vicious, will come the finest fruits of our preaching. Rev. C. E. St. John's point of view was stated with earnestness. A great deal of the world's best preaching comes from the study, but whatsoever source may supply the preacher's inspiration, he should be able so to *preach* that *his people* may *practice*. The church is a company in the army of God and the minister must be the captain. Rev. O. B. Hawes re-asserted his belief that the stronger church is the working church, and Rev. F. A. Hinckley again urged the proclamation of ideals. "Organization" said he, "is the fruit of ideals but never greater than ideals." President Garvin was moved to say a word concerning our churches as "power houses" from which should radiate centers of good. Preaching and doing are inseparable.

Rev. O. B. Hawes asked the Conference to give loyal and enthusiastic support to the young society in Lancaster, President Garvin responded with warm appreciation, explaining briefly the present status of the society and its plans for the erection of a church building.

The following officers of the Conference were re-elected for the ensuing year: President, Mr. M. T. Garvin, Lancaster, Pa.; Secretary and Treasurer Mrs. J. T. Rorer, Philadelphia; Chairman of the Council, Rev. F. A. Hinckley.

MABEL M. RORER, Sec'y.

Symposium

"The Modernization of the A. U. A."

Last month The Unitarian presented some tentative suggestions for the amendment of the By-laws and nominating rules of the American Unitarian Association. We have invited the Secretaries of the various department and local conferences to contribute to a symposium of comment on these suggestions and have received from several of them most helpful replies. We have also received from other friends suggestive communications which we are glad to bring together in this symposium.

Rev. Earl Morse Wilbur, Dean Pacific Unitarian School for the Ministry:

The proposal to leave nominations to department and local conferences seems to me an excellent one; and I believe it would go far toward awakening and increasing local interest in the affairs of the Association, and a more general sense of responsibility for the way they are carried on. I can see nothing but good as likely to result from such a change.

The proposal to remove the restrictions (other than local) now existing, also seems well-considered, though much less urgent. Recent traditions would doubtless tend to insure that a proper proportion of women and of laymen be chosen, although this would be determined more by the election than by the nomination.

I do not subscribe, however, to the rising sentiment of discontent with the life-membership system. To do away with it would, in my opinion, tend to render denominational affairs not more democratic, but less so. It provides a means (whether or not so intended) by which churches can, on the whole, if they wish to exercise their privilege, have an influence roughly proportioned to their size and strength; large or generous churches having a large representation of life members, and small or "thrifty" ones having a small representation, or even none beyond their delegate representation. Such a system, so far as it goes, seems to me essentially fair and just; while a system of mere delegate representation, which gave the most insignificant and feeble church in the denomination as much voice in determining denominational action or policy or administration as the largest and most active church, would be both unfair and undemocratic. It would be but to copy what has so often been complained of as a fundamental weakness in our national government; by which Delaware has equal power with New York.

But there is one further radical change that needs to be made, in order to render our congregational democracy more effective, and to remove a crying abuse now attaching to it. It is with regard to elections—and, for that matter—fundamental changes, as in the constitution of the Association. The privilege of voting ought not to be restricted to those who happen to live at a convenient distance from the place of meeting, or to be able to come from an inconvenient distance. It ought to be open to all without regard to the accidents of residence; so that twenty-five churches on the Pacific Coast might have as good a chance to register their

wishes as twenty-five churches within sight of the State House. That is to say, members and delegates unable to attend the meetings in person should be allowed to send their votes by mail, as they already do in nominations, and as the alumni of many colleges may do in college elections.

These two changes, the one in the method of nomination, and the other in that of election, supplement each other, and appear to me to be necessary if the wishes of our churches and of the people in them are to be justly and effectively registered.

EARL M. WILBUR.

Rev. William Thurston Brown, Field Secretary for the Rocky Mountain Department:

With the general proposition of democratic control of administration and policy in religious matters, as in civic, I am in hearty agreement. I do not understand that there is any difference of opinion on that point. I heartily second the idea, too, of full and free discussion at our Anniversaries of all matters of interest in our work. Of course, in the matter of *initiating* religious work democracy can have nothing to do. Religious work will always depend for its initiation upon the action of people, few or many, who have convictions and the missionary spirit. No majority vote or show of hands can have any relation to that.

I assume from the tone of the resolutions that the feeling exists that life members have been responsible for some results not agreeable to some of the churches. Of the merits of that question I know nothing. But I am convinced that no other method of elections could have better assured the American Unitarian Association of an executive officer in so many ways fitted for that position as Pres. Eliot. If the existence of life members with voting powers, as at present, were to mean in actual practice the determination of all the policies of our Unitarian cause by those whose means enabled them to be life members, excluding the equal representation of those whose interest is just as deep and vital but whose means are small, I cannot conceive of any difference of opinion as to the need of a change in the direction of a more democratic method.

I see no objection to the plan of conference nomination of directors, but for the sake of serviceableness it seems to me most of them should be chosen, as now, from New England, not only because most of our churches are there, but because such a Board should be able to get together frequently, and distance is prohibitive of membership on the Board to men in my department.

In general, however, I am earnestly in favor of any movement, as I doubt not all are, which will deepen a genuine missionary spirit among us and make us as vitally aggressive and spiritually enterprising for our time as our most revered pioneers were in theirs.

WM. T. BROWN.

Rev. W. M. Backus, Secretary of the Western Conference:

It affords me great pleasure to bear testimony in the discussion over the organism of our missionary body. I agree very fully with the changes that are proposed editorially in THE UNITARIAN, save the one removing the limit placed upon the number of ministers upon the Board. It seems to me that we should seek to secure the interest of laymen in denominational affairs. Too frequently our organizations are wholly dominated by ministers. The layman's point of view is needed. If all restriction is removed we shall have a Board of ministers. That would be a calamity, for to obtain the best results a judicious mixture of viewpoints is needed. I think that it might be well to make it half and half however. The one change that I have desired to see is the abolition of life-membership. It is an anachronism long outgrown by other denominations, and one of which we must be rid. The suggested change in regard to nominations, making them come from the departments to be represented, seems to me good. There is this to be said, however, that the depart-

ments could under the present system have their will obeyed if it were not for indifference on their part. No system can of itself bring results. Indifference will neutralize the effects of the best methods. Since I have been an official I have learned the difficulties that beset such, and indifference is the greatest one. Criticism is welcome that comes from an active effort to improve conditions, but it is neither welcome nor useful when it is an expression of mere hostility from one who is not actively seeking to forward the ends the organization is seeking to serve. The Western Conference has as little machinery and is as democratic as is possible for any organization, but it might express the wishes of more people if it were not for apathy on the part of our constituency. THE UNITARIAN deserves great credit for awakening so wide-spread an interest in the way our missionary body can be better organized and rendered more efficient. This discussion is going to renew interest in our work and thereby enable us to extend the influence of our gospel. W. M. BACKUS.

Rev. William H. Ramsay, Secretary of the Southern Conference:

Thank you heartily for your kind invitation to take part in your Symposium on the subject of our denominational organization, etc. I read your article in the March UNITARIAN and I expect you are perfectly right about the matter. Dr. Eliot evidently agrees with you in the main. This being so, there ought to be no difficulty in putting our machinery of election, etc., upon a purely democratic basis. That is what is needed to increase the interest of the people in the section outside of New England. I have not been at an A. U. A. meeting in ten years and am hardly in a position to know how the present machinery works. I know that there is much dissatisfaction among some of our best and most prominent and successful men with the methods in vogue at present. But concerning the real merits of the question at issue I am unable to form a definite opinion, with my present light.

I congratulate you upon the fine numbers of the magazine you have been giving us.

If I can be of any help at any time, don't fail to call upon me. With warm personal regards. Cordially yours,

W. H. RAMSAY.

Rev. Alfred Free, Secretary of the Connecticut Valley Conference:

Your suggestions for the amendment of the By-laws of the American Unitarian Association have been carefully read. While personally I have not seriously felt the great need of improvement in this direction, I do not discern that we are working under a system that is not perfect in every detail, and one that seems somewhat antiquated. What is of more importance is the fact that it is giving occasion to many, more or less timely, criticisms that tend to impair our sense of denominational unity. Especially in the matter of representation, the present system for the election of Directors has begotten a feeling of dissatisfaction that may possibly work harm to our National Association.

The outline of amendments which THE UNITARIAN proposes seems temperate, and likely to produce good results. I see but one other plan worth suggesting, and that is to allow the local groups of churches and conferences which you name, to actually elect instead of nominating, their representatives upon the Board of Directors of the A. U. A.

Your plan for the elimination of life-membership meets my hearty approval.

ALFRED FREE.

Rev. George Kent, Secretary of the Channing Conference:

I have always felt that our life-members and honorary members were the "senators" in our church government, the delegates being what we call in our legislatures the "Representatives".

When Senators secure election for personal and selfish ends and use their place as the agents of special interests they are bad. But when they become

Senators in loyal devotion to the common weal, and bring wisdom and strength and service to the common cause they are good. As our Unitarian Senators are the good kind I haven't felt it vitally necessary to get rid of them.

It certainly seems a move in the right direction to lay upon our conferences the duty of nominating directors. I think that some of them hibernate too much between meetings to do it very efficiently. But it is having just such things to attend to that keeps a conference awake and stimulates it to efficiency.

Of course we don't want any distinction of lay and clerical or male and female in our A. U. A. directorship. But anything to save it from becoming altogether clerical and feminine.

GEORGE KENT.

Rev. Frederic J. Gauld, Minister of the First Church in Leominster, Mass:

There is, undoubtedly, a general and growing demand for such thorough-going amendment of the A. U. A. as shall make it a truly representative and democratic agent of our free churches. THE UNITARIAN is doing excellent denominational service in affording an opportunity for frank discussion of this important matter in its columns.

Your definite propositions to this end, as outlined in THE UNITARIAN for March, strike me as logical and effective methods of "modernization".

I heartily agree with the amendment which would cut off the future supply of life members. At least if life-membership is not modified so as to become purely honorary. Those who are now life members ought not to be deprived of the privileges which were conferred upon them in good faith, and for a consideration, except with their free consent. But, as soon as possible, our chief national organization must pass completely under the control of the delegates of our churches. Your proposed amendment is the simplest and speediest way of bringing this about, with justice to all.

As you say, the present method of nominations is satisfactory to nobody. It does not in any sense represent the wishes of the churches. I like your plan of requiring the Nominating Committee to place upon the ballot, for the offices of President, Secretary, Assistant Secretary and Treasurer, the names of any persons in whose behalf nomination papers, signed by fifty or twenty-five Unitarians, with the qualifications you name, have been filed. With this freedom in nomination, the churches are far more likely to get the chief officers who will really represent them, than when they are shut up to the alternative of voting for the one official name on the ballot, or of throwing away a vote on what they will probably feel to be a merely personal and hopeless choice.

The amendment of Art. 5, to allow the conferences to put in nomination the persons who will truly represent their sections, is a step in the right direction. The present method deprives the churches of any authority in the choice of their representatives. The Nominating Committee may be fortunate enough, if it really tries, to determine what is the choice of a particular division of the country for representative. But in any case, the people themselves have not been heard from. The system is too bureaucratic. Let our people, in their local assemblies, or in their properly delegated bodies, directly nominate their own candidates.

The present plan is not only undemocratic, but somewhat impertinent beside. What sort of fitness does a man in Massachusetts possess for choosing a candidate for director from the Pacific Coast? But if the name upon the ballot indicated the deliberate choice of that department for its representative, then the election would be more likely to be just and satisfactory all round.

This re-arrangement of the method of nomination certainly demands the removal of the clause, in Art. 5, fixing the proportional representation of men and women on the Board of Directors. Each conference should be free to choose a man or woman to represent it,

even though either should be a minister!

In conclusion, I should like to suggest as a matter for consideration, the desirability of calling a constitutional convention, to which all Unitarian churches should be invited to send delegates. This assembly could meet somewhere in the Middle States, not too remote from the bulk of our churches, and yet removed from the sectional limitations of New England. Here the general questions of denominational policy and organization could be debated. The result would probably be greater confidence in the work of the denomination, more efficient organization, adapted to the situation which has arisen since the present machinery was created to meet the needs of an earlier day. It is very well to improve details; but we may be in need of radical reconstruction before we can do our greatest possible work.

This proposal for a thorough-going consideration of our denominational problems may strike many of your readers favorably, but they may consider a special meeting for the purpose unnecessary. They may ask why not discuss this matter at the annual meeting of the A. U. A.? Chiefly for the reason that this meeting is always loaded with the reports of the Association, and the discussion of its plans. There would be no adequate opportunity, nor sufficient freedom, to discuss the fundamental question as to whether the A. U. A., for instance, really represented our Unitarian churches. For a really serious and fruitful inquiry into the present day needs of the denomination in the matter of organization, an assembly must be called for this express and sole purpose.

When such a gathering of specially accredited delegates of our churches had amended our national organizations, to meet the existing requirements, and had formulated the denominational policies, then the appointed leaders of our churches would feel the strong support of truly popular and representative organizations, and in their devotion to the policy adopted by the entire body of our churches, they would be freed from the suspicion of urging merely personal and autocratic policies not in sympathy with the spirit and wishes of the denomination.

FREDERIC J. GAULD.

Rev. K. E. Evans, Minister of the church in Chicopee, Mass.:

I cannot but sympathize with the spirit and aim as well as with the general drift of Mr. Southworth's suggestive address. That too often our church conferences are "all ears" and no hands—far more ready to listen to an inspiring paper than to talk business—is, I'm afraid, true. The same thing might be said of the annual meetings of the A. U. A. Possibly the latter might be improved in this respect were there a limitation to the number or power of the life members—tho' are they "sinners above all others"? Yet in any case could not some of the reforms now urged be advanced if even to say under the present system, the local conferences should themselves nominate candidates for the Association's directorate throwing in their favor the voting strength and influence of their constituent churches? Would not such a course tend to deepen their sense of responsibility and perhaps pave the way for some genuine system of district representation.

Of course I see some defects in this plan. For one thing, without some agreement between conferences, there might be, in New England for instance at least ten candidates nominated each year for four offices. Then too the influence of such conference nominations would be lessened if the nominating committee still declined to report *in full* the result of the preliminary balloting—that is state the number of votes each candidate received. A motion instructing them to do this was made and lost I believe at an Association meeting some three or four years ago. An election board which announced merely that "so and so" had won, would, I imagine, be subjected to criticism. However, I make the suggestion for what it is worth. Even if impracticable I still hope that something can be done

to increase the efficiency of our local conferences, and open up both their sessions and those of our national organizations for a little more discussion of the practical problems of our churches.

K. E. Evans.

Both Needed

Editor of The Unitarian:—

Will you allow a minister who is interested, as I suppose we all are, in the question you have raised as to how the membership of the A. U. A. had best be made up, and who has participated to some extent in both the existing ways of getting members into it, to give a statement of his experience and of its apparent lesson?

The ideal, it has seemed to me, is to secure men and women for it who are intelligent, familiar with business, interested in the Association's work and representative not only of localities, but much more imperatively are representative of our whole Unitarian body,—its spirit, faith and purpose; and while it is desirable to have both of these last qualifications combined in one person, it has not seemed a very bad thing for it to happen now and then that a portion of the members having the more important requisite should be, as in the English House of Commons, from outside the electorate's local bounds.

As regards the Life Members whose selection I have known about, in some cases they have been elderly persons modestly conspicuous in the societies to which they belonged for their piety and their long devotion to the Unitarian faith, who at the pastor's suggestion, or by general impulse, were given the position as a tribute of respect and because it was felt that members who had served the cause so well at home would not be less valuable as its permanent servants in the ranks of the Association. In other cases they have been youngish men active in the Sunday School or in the society's business affairs, who were selected as its contribution to the A. U. A. alike of $50.00 and of their priceless manhood. They all began by taking fresh interest in the Association's work; and, as time went on, they acquired the great advantage over annual members, the same as with continued Congressmen, of accumulated familiarity with its methods and of acquaintance with their associates. To be sure, with changes of residence they did not all continue to represent special churches, as they did at first; but in every case, so far as I know, they did continue, as long as life lasted—and perhaps all the more so because of their moving about—to be worthy representatives of our larger Unitarian body.

On the other hand, when special members were to be elected either to the Unitarian Association, or to the National Conference, or to local conferences, the invitation to them with the notice of a meeting at the close of the service would be read before the sermon, a vigorous reminder of the notice put in before the benediction, and then, as everybody regardless of it, was seen to be going out, a pastoral rush would be made to the door and a dozen or twenty persons turned back almost by main force to constitute the meeting. On its organization one person after another of those present would be chosen only to decline, till at last a couple were found whose qualification was that they could best leave their families and their work, or who for business or pleasure would like to visit the city; and occasionally everybody at the meeting would decline, as they did in the parable of The Great Supper, and in desperation persons out in the society's highways and byways, and so not able to decline, would be chosen, and even in their case authorized, if need be, to appoint substitutes—not certainly, very directly the society's representatives or likely to carry to the A. U. A's meetings any great sense of responsibility.

To be sure, this was not always the outcome. Many times first-class men and women were secured. Yet ordinarily it was impossible to use any such care in their selection as with those who were made Life Members. On the contrary I had one experience in

which a woman was chosen who had never before heard there was such a thing as a Unitarian Association, any more than the Ephesus disciples of old had heard "whether there be any Holy Ghost"; and when she went it was only on the condition that the other member chosen should be her companion sitting at her side and telling her in the voting when to hold her hand up and when to keep it down.

In another experience, one at the West, a woman was appointed,—this was for a local Conference,—who was not even a Unitarian, she having stayed at the business meeting after the morning service in waiting for a friend. The choice, however, in this instance proved accidentally to be a grand success, for she attended the Conference, heard the eloquent speeches, was converted to the Unitarian faith and became in after years one of the most enthusiastic and efficient workers for it that I ever knew.

Of course my experience is only that of one man, though capable I doubt not of being multiplicated by what many of my brethren have had. But as far as it goes it certainly does not indicate the desirability of dropping the A. U. A's system of life memberships as a means of increasing either its efficiency or its representative character. And taking each method now in vogue at its best, and taking into account the arrays of noble men and women got by them year after year at the Association's meetings, it would seem as if the two used together were as good as any that can be devised, the one giving it the accumulated wisdom of its life members representing the denomination at large, and the other the fresh enthusiasm—even with the exceptions named—of its new delegates direct from the individual churches.

It is the method of nature giving in the vegetable world the life-long trunk of the tree, and the yearly new growth of its sap vessels and leaves, and in society the race lasting from age, to age and ever and ever the young generations added to the parent stock.

I do not see how the provision for life members as ordinarily exercised can be called "undemocratic". The essence of democracy is the choice of their representatives by the people themselves. It does not depend on the length of time for which they are chosen or on the locality where they happen to live. And certainly the A. U. A's life members in most cases are just as directly the choice of the people and are as fresh from among them as are even at their best the Annual Members. The only method not democratic is the one proposed in a change of Art. II. of the Association's By-laws which would make it read "a subscription of fifty dollars when made by an individual shall constitute a person a member for life". It would enable any one who is not connected with any society, not even a Unitarian in name, to choose himself to its membership and help control its destiny.

Nor is the preponderance of New England members an objection against one class of delegates more than against the other. Life membership is just as available in churches at the West and South as in those close to Boston. It is length in miles, not in membership, which makes the difference in attendance at the meetings. If there is any advantage of one class over the other in this respect, it is in favor of the Annual members, for while those for life have to bear their own expenses, the others do sometimes have theirs paid by the societies.

Appreciating the object sought for in the proposed change, the awakening of a more vital interest among the churches in the work of the Association and a deeper sense of their responsibility in deciding its issues, there is a better way of attaining it than that of dropping for the future its Life Members. It is that of encouraging the churches to hold special meetings—not hasty adjuncts of the morning service—each year before the A. U. A. meetings, at which the issues and problems likely to come up in Boston shall be presented and discussed, and then the choice of delegates, usually the two most active in the discussion, for such would be most interested to attend, and the adoption

of a resolution directing the delegates and requesting the Life Members to express to the A. U. A. the church's wish. And then, equally important, after the A. U. A. meetings, another gathering of the church to hear reports of the attendants as to what was done. Of course the minister always preaches a sermon on the subject the following Sunday; but that is not like hearing words direct from the delegates themselves. I have tried both ways,—in one case made a man mad because under the decorum of a worship service he could not answer back with reference to something said to have been done, as he could have answered in a business meeting. The most broken lay speech, especially from some woman delegate—though who ever heard a woman make a broken speech—is worth more for interest than the most eloquent ministerial sermon. It may take time and skill to work up the habit of such meetings with our societies. But the labor will pay; and in the end, nourished by them at the roots into new life, the Association with its two sets of members will be like a tree all the sturdier and stronger and more fruitful because with its fresh annual growth of new men and women it has its old perennial "wooden" ones if such they sometimes are—around which for the new to be gathered.

JOHN C. KIMBALL.

Notes From the Field

Unity Church
Rochester, N. Y.
Rev. E. A. Rumball
Minister

The coming of our young minister was consummated in a most interested Installation service Monday evening, March 2. Rev. Charles W. Dole D. D. who was to have preached the sermon was prevented from coming by illness and his place was filled by Rev. Richard W. Boynton of Buffalo. Rev. W. C. Gannett made a beautiful prayer of installation. The charge to the people was given by Rev. Samuel R. Calthrop, L. H. D.; the welcome by the people was extended by Mr. Eugene T. Curtis, chairman of the trustees; Mr. Nelson E. Spencer, superintendent of the Sunday School, represented the children in a second address of welcome; and Rev. Cyrus W. Heizer of Ithaca, N. Y., welcomed the new pastor to the Unitarian fellowship with the right hand of comradeship. Then followed greetings from the Universalist brethren by Rev. Arthur W. Grose; from the Jewish brethren by Rev. Max Landsberg, D. D., and from the Church Universal by Rev. H. H. Stebbins, D. D. A unique element in the service was an impressive "Interchange of Troth" between the minister and people rendered in a noble responsive service prepared for the service, we suspect, by Mr. Gannett. Mrs. Mary T. L. Gannett, Rev. Algernon S. Crapsey, Rev. Nelson Millard, D. D., also took part in the services, and Rev. A. W. Clark read from the Scriptures.

First Unitarian Church
Wilmington, Del.
Rev. C. A. Henderson
Minister

The Installation services of the Rev. C. A. Henderson were held Thursday evening, March 8, a large congregation nearly filling the church. The sermon was preached by Rev. John Haynes Holmes of New York, a most ringing forth-setting of our essential faith: the Installing was made by Rev. Alfred R. Hussey of Baltimore, who also read the Scripture. The Right Hand of Fellowship was extended in behalf of the churches of the Conference of the Middle States and Canada, by. Rev. George H. Badger of New York, and addresses were made by Rev. Chas. E. St. John of Philadelphia, and Dr. H. W. Kellogg, pastor of one of the leading Methodist churches of Wilmington. The exercises included a fitting responsive service by the minister and people.

First Unitarian Church
Buffalo, N. Y.
Rev. Richard W. Boynton
Minister

The dedication of a new church and the installation of a new minister do not often coincide in the history of a parish. The First Unitarian Congregational Society had this unusual privilege on Thursday evening, February 27, and

the occasion was one that will be a "golden milestone" to all who were there. Four former ministers of the church came to participate in the service, and to share in the warm congratulations that were exchanged at its close. The decorations were simple, palms and lilies banked around the pulpit and against the richly carved oak screen behind it. The beauty of the church, pertectly lighted by the soft glow of the electric lamps, spoke for itself without need of further elaboration.

The invocation by Rev. Leon O. Williams of the First Universalist Church, was followed by the beautiful service of dedication, read by Mr. Boynton and the congregation, in which the new church was consecrated to God, to Righteousness, to Truth, to Love and to public service. The prayer of dedication, offered by Dr. George W. Cutter of Neponset, Mass., was a lifting up of all hearts to the Father, and a dedication of church and people anew to the highest and best; a consecration of "living temples" to the love and service of the Most High.

The sermon, which followed an anthem, "How Lovely are Thy Dwellings," was by Rev. Thomas R. Slicer of New York City, and expressed the same ideal. His text, "Strength and beauty are in His Sanctuary", was used to illustrate and enforce the necessity for both strength and beauty in life. The church, as a segment of society, must justify its existence. The community believes still that noble character is derivable from the offices of religion, and in that belief sets apart church and minister alike from the commercialism of the work-a-day world. Because of this immunity, it is the duty of the church to give back into the common life the strength of constancy and the beauty of character. As heirs of Channing, Parker, Emerson and Bellows, we Unitarians are more especially committed to the discharge of this duty. The world rightly demands of the church the strength of which it boasts and the beauty to which it aspires. The function of the church is to lift humanity to its true height—where strength and beauty combine to make the best men and women. The church exists for character, forms character in terms of love: it brings in the better time by the concerted efforts of men and women in whose living is realized the Psalmist's word, "Strength and beauty are in His sanctuary."

After the second anthem, "He watching over Israel," the service of installation followed. Rev. George H. Badger of New York, gave the right hand of fellowship, welcoming Mr. Boynton to his new field. In his address he spoke of the differences which marked the foundation of Unitarian churches in the east and in the west, and showed how the churches of the Middle States differed from both. The charge to the minister was given by Rev. Adelbert L. Hudson of Newton, Mass., who affirmed the mission of the pulpit to be the strengthening of the religious consciousness, as the power underlying all endeavor toward social betterment. The minister's work should go forward through the channels of loyalty to church, loyalty to denomination, and loyalty to Sunday School. In the last connection, the speaker paid a glowing tribute to Dr. Cutter, whose work in this field was shown in the devotion of the men and women now doing the work of the church, who were the boys and girls in the Sunday School during his ministry.

Rev. Frederic C. Brown of Summit, N. J., during whose pastorate the new church was planned and built, gave a short and inspiring charge to the people. He asked for entire freedom for both minister and people, that both might work in their own way. The welcome from the congregation was given by Mr. Henry Ware Sprague, grandson of one of the founders of the church. Mr. Sprague gave interesting details of the way in which Unitarianism was planted in Buffalo, quoting from a historical sketch written by his grandfather for the 25th anniversary of the founding of the society. He also read a letter of greeting from Mrs. Susan Beals Pratt, the sole survivor of those early days.

A very cordial welcome to the city was given by Rev. Andrew V. V. Raymond of the First Presbyterian Church, the oldest religious society in Buffalo. Dr. Raymond, in the spirit of comradeship which marks the progressive minister of to-day, greeted Mr. Boynton as a fellow-worker in a field where the opportunities for betterment are infinite, and where though there might be differences there should not be strife. The hymns during the service were read by Rev. George Gilmour of the Parkside Unitarian Church, and the benediction was spoken by the newly installed pastor. After the service the large congregation passed into the church parlors, where an opportunity was given to meet Mr. and Mrs. Boynton and the visiting ministers, the interchange of happy congratulations and good wishes lasting until a late hour.

Unitarian Society
Houlton, Me.
Rev. Leverett R. Daniels
Minister

The society held its annual meeting upon the evening of February 27. A new departure was made in the direction of having a supper and social hour. This proved a happy success and was greatly appreciated by the large number in attendance. It is hoped that this new feature will become a common custom and enlarged upon. Encouraging reports were received from the officers of the church proper and all auxiliary societies. The past year has been busy and successful upon all lines. One very encouraging feature of the annual meeting was the electing of twenty-five persons to membership in the church. The monthly vesper services, as usual, have been of a high order and largely attended. The new pipe organ, recently installed, proves most excellent in quality and a great help to all services.

First Religious Society
Roxbury, Mass.
Rev. James De Normandie
Minister

The twenty-fifth anniversary of the pastorate of the Rev. James De Normandie was celebrated by his parishioners and invited guests on the evening of March 17th. The occasion brought out several hundred well known people in Boston, Dorchester and Roxbury, all of whom welcomed this opportunity to express their warm regard and esteem for Dr. De Normandie and their appreciation of the uplifting work he has done not only for the denomination but in the broader field of Christian fellowship and service.

The speakers were Rev. Dr. Gordon, the eloquent preacher at the Old South Society of Boston, Rev. Edward Hall of Cambridge, and Rev. Dr. Lyon of Brookline, formerly pastor of the Elm Hill Avenue church, Roxbury, all old and valued friends of Dr. De Normandie. Rev. Theodore C. Williams, master of the Roxbury Latin School, contributed an exceptionally fine Ode for the occasion. Mr. Bullard, in behalf of the society presented a beautiful ewer and silver salver. A substantial cheque was also given. Dr. De Normandie was the recipient of many flowers, letters, etc. sent from Alliance branches and personal friends at a distance. He also received a formal letter of greeting from the Board of the National Alliance.

"The officers of the National Alliance take this opportunity to express to Dr. De Normandie their deep appreciation of his unselfish work in the interests of the Alliance, his ready and generous response to calls, and of the great value of his unfailing loyalty and support. They extend to him their warm congratulations on this noteworthy occasion and their affectionate good wishes for his welfare." Signed, Emma C. Low, Emily A. Fifield, Mary B. Davis.

First Parish
Dorchester, Boston, Mass.

The First Parish pulpit has had several noteworthy occupants during the interim of choosing a new pastor, but none bringing out greater interest than Rev. Dr. Little, of the Second Church, Dorchester, which from the time of its separation from the First Parish a century ago has held closely to the more orthodox views of the older theology. Dr. Little had never before preached to this society and the event was not only cordially welcomed and greatly enjoyed, but its significance appreciated, as further cementing the cordial good will between the two parishes.

The installation of the new minister, Rev. Roger Forbes, who has been called from the pulpit in Dedham, Mass., is set for the evening of April 9th. The occasion will be of unusual interest. Mr. Forbes' father, Rev. J. P. Forbes of Brooklyn, N. Y., who thirteen years ago also received a call to this church, will take a prominent part in the exercises.

The March meeting of the Alliance was given to the consideration of Hymns and Hymn Writers, illustrative hymns being sung by members of the Alliance. Biographical papers were also read. Rev. Paul Revere Frothingham is the guest and speaker at the April meeting.

The last social affair of the church was conducted by the Wednesday Morning Sewing Club, and with music, readings, etc, was a very enjoyable occasion.

A number of the First Parish were guests at the Anniversary Reception to the Rev. James De Normandie of the First Parish, Roxbury, on March 17th, for whom a special regard and esteem is felt by the sister church.

Third Cong. Society
Cambridge, Mass.
Rev. Henry H. Saunderson
Minister

A series of interesting anniversary meetings have been held in this church celebrating the centenary of the several steps taken in the organization of the society. On June 15, 1805, the proprietors were incorporated as "The Cambridgeport Meeting-house Corporation." On Sunday, June 18, 1905, a special service was held in memory of that event, and attention given to the early history of the parish. On

January 1, 1807, the first meeting-house was dedicated. On December 30, 1906, the last Sunday of the century that followed the dedication, a service was held in memory of that event. Many former members of the parish were present. On March 1, 1808, the boundaries of the parish were defined by the legislature of the commonwealth; and on March 24, 1808, the first meeting of the parish was held, and the parish was organized. On Sunday, March 1, 1908, a special service was held and attention given to further history of the parish On Tuesday, March 24, a parish supper was held to celebrate the centennial of the first meeting of the parish.

First Unitarian Society
Ware, Mass.
Rev. Oliver Jay Fairfield
Minister

A new pipe organ, the gift of a generous member of the society, Mr. C. E. Stevens, has been installed in this church, and for its introduction the whole interior has been renovated and beautified. The dedicatory recital of the new organ was given on March 5th by Mr. Arthur H. Turner, organist of the Church of the Unity, Springfield, assisted by a soloist from his choir. The dedicatory address was given by the pastor, who said that the society, in adding a new pipe organ to the church, not as an article of furniture for its beauty or usefulness, but as an almost indispensable adjunct to its services, expresses its conviction that the mission of music in the church is to stimulate man to higher aspirations, and to give voice to the emotions that stir within the breast. All the activities of the church are feeling the contagion of new enthusiasm. Indeed it is doubtful if the society has been in better condition.

Unitarian Church
Urbana, Ill.
Rev. Albert R. Vail
Minister

The new society here at the close of its first year finds itself ready to build a church. This has been made possible by the energetic canvass of its trustees for funds and the very generous appropriations from the American Unitarian Association. The new chapel will be located on an attractive corner lot facing the University campus. It is situated in the heart of the faculty and student community. The plans are kindly furnished by Mr. Root of Kansas City, and the chapel will be built along the general lines of the Unitarian church in that city. The society in Urbana, is, however, extremely fortunate in having as chairman of its building committee, Professor Ricker, for many years dean of the architectural school in the University of Illinois, who devotes his services gladly to fitting the plans to the local situation and the subsequent work of construction. The building will begin early in April and be completed, it is hoped, by next October.

The interest of the congregation through the winter has been keen, and the devotion of the new Unitarians who have banded together for this venturesome enterprise exceptionally whole hearted. The Woman's Alliance has by its frequent suppers and social gatherings awakened a real spirit of unity among the new members. Since the majority of these members had not attended church for many years the problem was especially difficult. Strangers are attending the services in increasing numbers. A series of vespers in February brought many visitors from the other denominations. With the prospects of a new church there is stirring a fresh enthusiasm which promises a decided expansion during the coming spring and fall. The most encouraging sign of all is this: at least half of the thirty-five professors and instructors in our congregation come not so much for what they may get as what they can do. Their central purpose is through the new church to diffuse liberal religion among the students of the university.

Unity Church
Boise, Idaho
Rev. John C. Mitchell
Minister

The first building erected in the state of Idaho for liberal religious service was dedicated in this city Sunday, March 8. Rev. William Thurston Brown, Field Secretary for the Rocky Mountain Department, preached the sermon and addresses were also made by Dr. Gregory, chairman of the building committee, Mr. C. F. Pike, President of the Trustees, Mr. Huston, Hon. Willard White and Hon. Gustave Kroeger. The new building is of brick with projecting roof, and has the appearance at first of being a little too low. But the interior is distinctly unique and beautiful. The cost of the building was about $7,500. The auditorium has a seating capacity of about 300, being 38 x 80 feet, with interior finishings in Oregon fir. At the rear are provided a pastor's study, library and commodious kitchen. The Ladies' Society has donated a fine organ and chairs, and the building is lighted by three mission style chandeliers given by one of the members.

A debt of about $500 remained on the church but, by special subscriptions and collections Sunday night, about $400 was raised and the rest will easily be made up by private subscrip:

tions within a few days. With the completion of this attractive church home the cause of liberal religion in that city and in the state as well has received a great impetus and that we are at the beginning of steady and permanent growth and service here.

First Unitarian Church
Richmond, Va.
Rev. John L. Robinson
Minister

The church is making friends among other denominations, and thus disarming prejudice. During the winter the rabbi of the Reformed Jewish Synagogue addressed Unity Club, and one of the professors of the Baptist College preached, the minister being absent. When Dr. Dole lectured before Unity Club, people of other churches attended. The superintendent of the Sunday School has done an excellent thing in organizing and training a choir of the larger girls from the Sunday School. Rev. R. W. Savage, who lives a few miles away, is a great help in time of need. When the minister is sick or is compelled to be away from Richmond, it is a great blessing to be able to call on him to fill the pulpit, and he never fails us. Another advance step is that the society has recently bought a parsonage for $4,850 and made the first payment. Good business men say that the property is well worth the price. The house is two blocks from our church and is neat and comfortable, and in a good neighborhood. We have already begun to raise money for the next payment. The parsonage will be a great blessing, and will help toward self-support. Friends are asked to help us in this very much needed addition to the church equipment. Checks may be made payable to the treasurer, Mr. F. L. Jobson, 1504 Floyd Avenue, or to the minister.

First Unitarian Church
New Orleans, La.
Rev. Harry E. Gilchrist
Minister

During the month of February and the first Sunday in March a series of Free Sunday Evening Lectures were delivered in the church Sundays at 5 o'clock by invited speakers. They were well attended and appreciated by many visitors as well as Unitarians.

The Carnival season has been as usual a distinguished success; and has brought many visiting Unitarians to our services whom we were delighted to greet. New Orleans is a tourist city, and as we have but one church we probably have as many visitors from all parts of the country at our services as any Unitarian church enjoys.

Sunday, February 16th, we were favored with a visit from Rev. C. W. Wendte who preached in the morning and lectured in the evening. Both discourses were in the speaker's masterly style producing a profound impression. Any future visit from Mr. Wendte would be looked forward to with eager expectation.

As a special missionary effort during Lent and Easter our church is carrying forward a series of Sacred Concerts and Lectures in the Athenaeum near the center of the city. It was the sense of the congregation that the services should be absolutely free with no collection. And though the expenses will be several hundred dollars, the subscriptions which were immediately and heartily given are sufficient to defray the expenses. The lectures are delivered by the minister and the concerts are presented by instrumental and vocal artists specially engaged. The two given so far have proven really a brilliant success, fully justifying the effort. The newspapers are giving very full reports, and the services are being attended by many of the leading scholars and thinkers in the city.

Rev. Walter C. Pierce of Oklahoma City, a former minister of this church, occupied the pulpit March 15.

The Branch Alliance has voted to devote the fourth Tuesday afternoon of the month to social and literary purposes, opening the way for a pleasant introduction of strangers amongst us,

New Books

FREEDOM AND FELLOWSHIP IN RELIGION: Proceedings and papers of the Fourth International Congress of Religious Liberals held in Boston, U. S. A., September 22–27, 1907. Edited by Charles W. Wendte with fifty-five portraits: Boston: International Council, 1908. Price $1.00 net.

To speak commercially this is about the biggest dollar's worth of book ever offered to a book-buying public, being a bulky, well-printed cloth-bound volume of 650 pages. Of course its selling price is in no means commensurate with its cost price, the liberal funds available to the Council Committee making it possible thus to put the volume within the reach of all desiring to own it.

To speak from a higher view-point than that of commerce, this book is still more notably a great achievement, for we have here brought together in a peculiarly compact, readable and "human" form, a review of the whole world's field of progressive religion presented by master-minds of thought and scholarship from many nations. Fortunately while many of these papers were read at Boston in foreign languages they are here presented in good English, and in admirable order of arrangement. The whole story of the Council is recited in detail, including all

the graceful words of introduction and comment which distinquished the masterly presiding of the local President, Dr. Samuel A. Eliot; and each paper is given its place in its regular order, which reveals a very logical and comprehensive scheme. We only wish that the "table of contents" could have been a little more graphically made up to reveal the sequence of topics with more detachment from the rather dry-looking scheme of formal proceedings. We needed here, not the reproduction of a program, but the display of a masterly grouping of most significant monographs presenting such a survey of world-conditions in religion as could hardly be found elsewhere. An article by Jean Reville on "The Situation of the Churches in France after the Separation of States and Church"; or one by Martin Rade on "The Religious Situation in Germany"; or one by Abbe Houtin on "The Crisis of the Catholic Church"; or one by Otto Pfleiderer on "John Calvin and the Reformation Movement in Geneva" (to instance only a few) is all too notable to be lost in a mere "catalogue of proceedings". We wish that the table of contents had made the invitation to the pages following more inviting.

For, let us repeat, here is a uniquely valuable assemblage of most significant addresses, of exceptional literary attractiveness as well as historical and theological erudition. To speak frankly they read better than they sounded. Many a paper which fell heavily upon the ears in those crowded days of the Boston meetings, move with most enlivening vitality through the pages of the printed volume—when one has time to read them in more leisurely fashion. This is distinctly true of Dr. Pfleiderer's great Saunders Theatre address and of course of all those addresses given in French and German.

The portraits are many and for the most part well made: but we cannot help believing that more dignity would have been given to the volume had some of the men of wider note appeared in full-page portraits even at the loss of some others hardly belonging to the same class. It is not gracious perhaps to hint that some faces here appear on very slender pretext; yet there is a certain dignity of proportion which should not have been unheeded in a serious enterprise like this. On the whole, however, Mr. Wendte is to be congratulated on the excellency of this book which consummates his exceedingly great service in the achievement of the meetings themselves.

INTERPRETATION OF THE BIBLE: A Short History: by George Holley Gilbert, Ph. D. D. New York. The Macmillan Co. 1908 Price $1.25 net.

Dr. Gilbert believes that he has discovered a great but neglected field of scholarly research, and in a modest though by no means inadequate manner he has tried to condense into this single volume a "suggestion", as he frankly calls it, of what needs to be done in its illumination. Dr. Gilbert has done his work exceedingly well and made it as interesting as was possible under its conditions. His analysis of the interpretation of classic and Alexandrian Jewish interpretation is very thorough: his estimate of the interpretation of the Old Testament in the New very fair, if not always convincing; but the real interest of the matter does not appear (for us, at any rate) until the period of the Reformers and the later time is reached. The last chapter on "The Scientific Era of Bible Interpretation" is by all means the most valuable and significant. Of course Dr. Gilbert's point of view is that of the "Higher Criticism", else he would not have undertaken the writing of this book, at all. He has little patience with "bibliolatry", with theories of inerrency and plenary inspiration; and palters with no obscuring phrases to conceal his straight conclusions in the matter. "A natural and inevitable conclusion from historical study" he writes "is the fallibility of the Bible....The literal inerrancy or infallibility of the Bible is a doctrine as completely superseded as is the biblical cosmogony. Every one of the sixty-six books of the Bible is a witness against it, and not unwillingly but willingly, for the doctrine of infallibility has injured the Bible more than all the

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assaults of its professed enemies". While speaking with becoming reserve of the bearing of the principles of the "Higher Criticism" on the New Testament records Dr. Gilbert plainly acknowledges the trend of modern scholarship to be toward such modification of the old views regarding miracles, special Messiahship, the divinity of Christ, etc, as shall have far-reaching results in the theology of the future. But his tone is universally reverent, moderate and sympathetic, though his accent of scholarship is clear cut and genuine.

THE MONTHS: by James Vila Blake. The James H. West Co. Boston. 1907.

We have taken much delight in this dainty gift from the heart and mind of our poet-preacher in Chicago. A quaint and beautiful conceit has strung on a thread of tripping Elizabethian prose this circlet of graceful and heartening verses to round out the suggestion of a year's vicissitude with variant song. Sometimes perhaps the quaintness becomes a bit artificial and the grace of the poetry fades to mere prettiness, but not very often, that the whole impression is one of sustained and dainty pleasantness. Each month, beginning with April has its own song and its own little flash of whimsical text. Mr. Blake certainly has the real lyric gift; there is lilt in all his verses, at any rate, and never a tone of morbidness nor of grey-tragedy. At least one of the Faster songs for instance, is a gem of lyric grace while the closing "Afterword" which comes the nearest to sombre thoughtfulness of any thing in the volume has yet a singing and a chirping measure which whistles courage all the way along. We might quarrel a bit with Mr. Blake's nature-theories which are the occasion of a jangling group of verses to refute Wordsworth's phrase "The light that never was on sea or land". Argumentation in poetry is never very profitable: and, with all the beauty-suggestion that October, of all months, presents, we might wish our poet had let the grace of another poet alone and sung to the invitation of October's open glories—without a theory. But this is where a critic grumbles, where the critic was not invited to come at all, and on the whole Mr. Blake has made his gift of grace to all his genial company of friends and readers so fine that the critical attitude of mind is plainly out of place.

The publication, next month, of Gabriel Compayre's "Montaigne," by Thomas Y. Crowell & Co., completes a series of notable volumes on pedagogy by this famous French educator. The series is known at "Pioneers in Education," and includes separate volumes, also, upon J. J. Rousseau, Herbert Spencer, Pestalozzi, Herbert, and Horace Mann.

The advent of Easter is celebrated this year by Miss Lilian Whiting in a short but illuminative study of the future life, entitled, "Lilies of Eternal Peace." Is will be issued with appropriate typography as a handsome gift volume by Thomas Y. Crowell & Co.

A book of timely value is announced for early publication by Messrs. Thomas Y. Crowell & Co. It is entitled "Paths to the Heights," and is a treatise on mental healing by Sheldon Leavitt, M. D. Despite the "M. D." the author boldly forsakes drugs and pins his faith to "Psycho-therapy", adducing many wonderful cures which have come under his own observation. His methods are not those of Christian Science.

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